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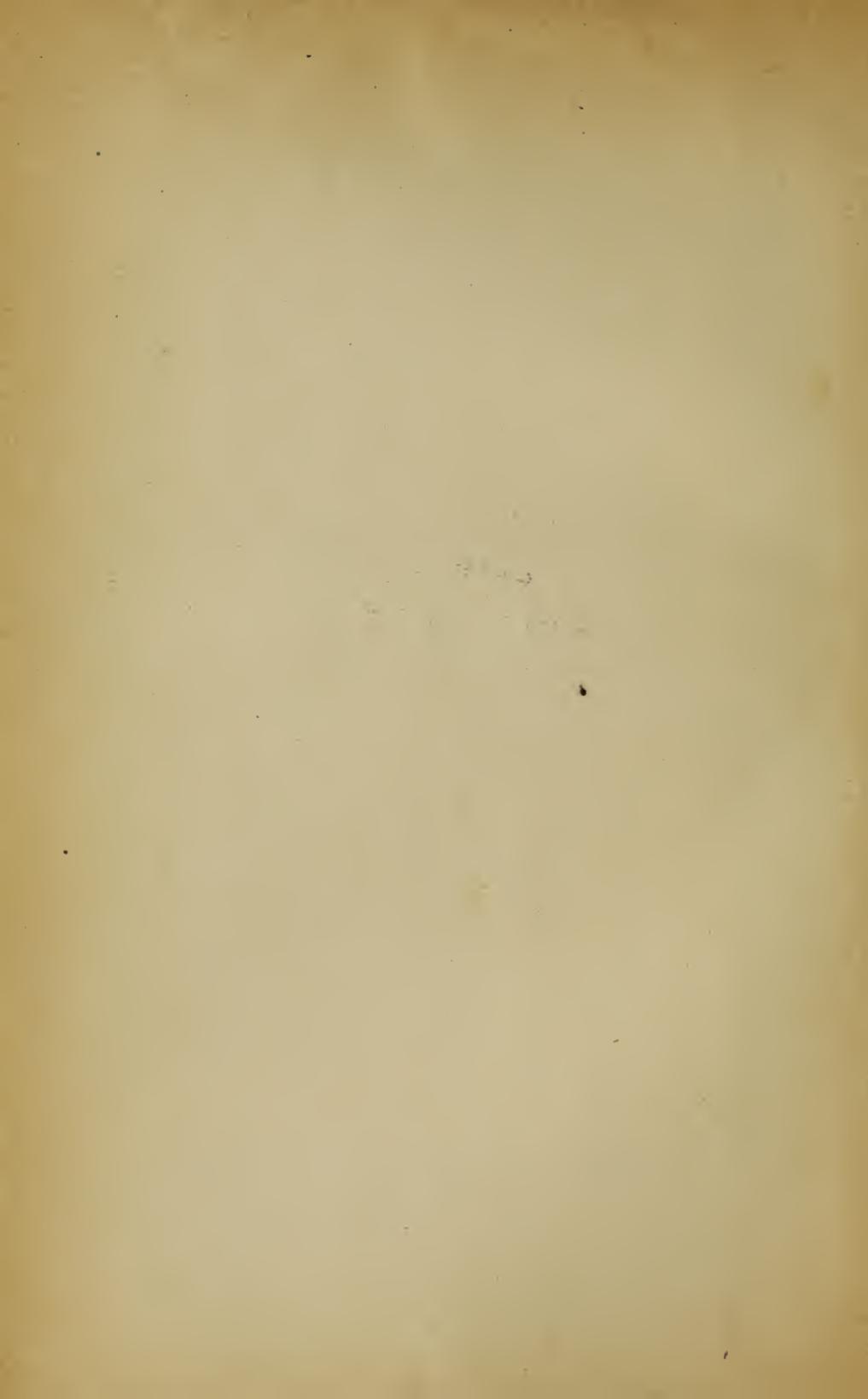
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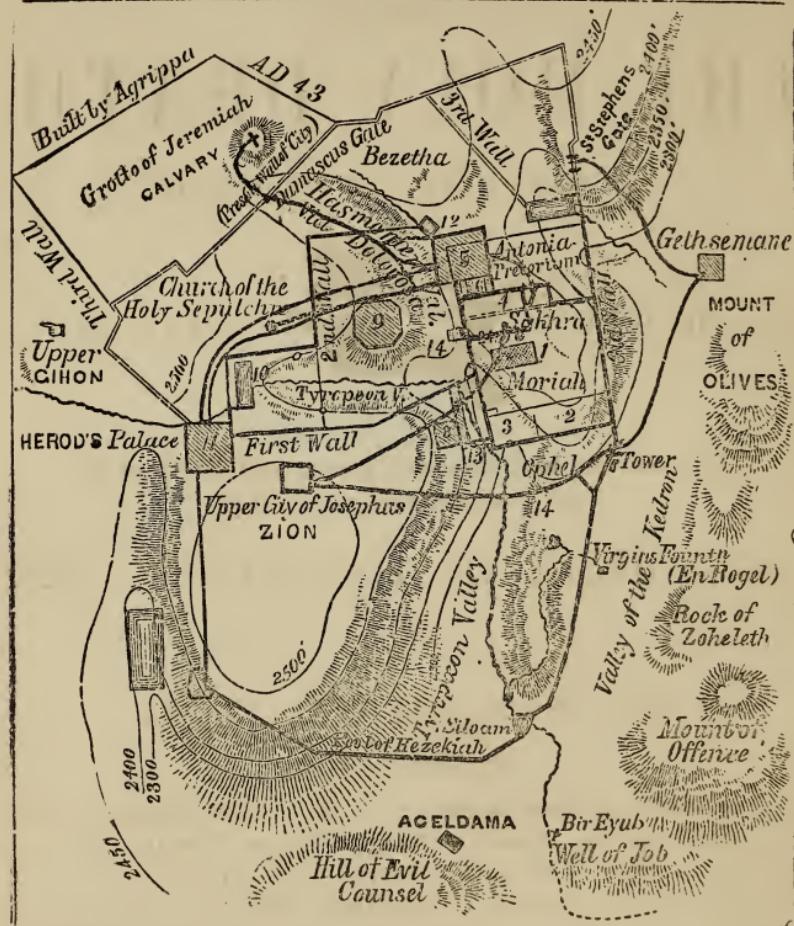
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Ancient Jerusalem. Drawn after Ordnance Survey by Captain Wilson.

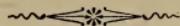
The map shows a possible location of Calvary, the Via Dolorosa, the Castle Antonia, and the Pretorium, Herod's Palace Aceldama; the traditional site of the Holy Sepulchre and of the Via Dolorosa.



0. High Priest's House.	8. Agrippa's Palace.
1. Temple of Solomon, {	9. Acræ.
2. Palace of Soiomon, {	10. Pool Amygdalon, or Pool of Heze-
3. Added on by Herod. } Palace.	kiah.
4. The Tower Antonia.	11. Herod's Castle and Palace.
5. Antonia (The Castle).	12. Bethesda.
6. Cloisters joining Antonia to Temple	13. Bridge built by Herod.
7. Xystus.	14. Lower City.

Jesus was first led from Gethsemane to the High Priest's house [] (page 78), which stood in the upper city of Josephus. Then to the Council Chamber adjoining the Temple, marked [1] (page 96). Here the trials before the Sanhedrin took place. He was then led to Fort Antonia (Marked 5.) (page 1:6). Here the trials before Pilate took place. He was then led to Herod's Palace (Marked 11.) (page 1:8). Here He was outraged by Herod. He was then led back to Fort Antonia (page 1:4). Here He was scourged and delivered up to death, and thence was He led out to Calvary.

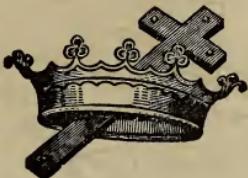
MAY 27 1919

"We have not followed Cunningly Devised Fables."

THE HOLY DEATH.

A CRITICAL EXPOSITION

OF ALL THAT IS

*Told us in the New Testament Narratives Concerning the
Trial, Condemnation and Death of*

JESUS OF NAZARETH.



—BY—

REV. H. M. PAYNTER, A. M.,

AUTHOR OF

'THE SHADOW ON THE HEARTH,'" "A RENOVATED EARTH," "OUR
DUTY IN THE PRESENT CRISIS," "BRIEF HISTORY OF
THE WAR IN MISSOURI," "THE HOLY
SUPPER," "THE HOLY SOR-
ROW," &c.

SECOND EDITION.

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THE HOLY DEATH.

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PREFACE.

Christianity rests on a historical basis. The traces which it has left on Jewish and heathen literature, are too many and deep to allow its reality to be called in question. The Talmud of Babylon gives the names of three of the Apostles, Matthew, Thaddeus and James. The Talmud of Jerusalem says: "The name of Jesus is forbidden. It were better to die than to hear that name." In defaming, it admits His miraculous power, or, at least, His claim to it. Josephus, in the annals of his times, speaks of a movement which he cannot understand, and to which he is indifferent. But he recognizes the fact. His statement about James, the Lord's brother, (Ant. xix, 9, 1) has not been questioned: "Annas, the high priest, assembled the Sanhedrim, and brought before it James, the brother of Him who is called Christ, and having charged him with breaking the laws, delivered him over to be stoned." And his well-known passage (Ant. xviii, 3, 3) though questioned by some, is recognized as authentic by Renan: "In those times appeared Jesus, a wise man, the author of extraordinary acts, having for disciples those who love truth. He gathered around Him many Jews and Greeks. They did not renounce the love they had pledged to Him, even after Pilate had condemned Him to the cross, at the demand of the chiefs of the nation. The body of the christians who have called themselves by His name, have remained faithful to Him to this day." While the Jews reject Him as Messiah, there is, perhaps, not

an intelligent one who denies the reality of His existence, and the reason and manner of His death.

The heathen testimonies are unassailable. Pliny, proconsul to Bythinia, speaks (Lib. x, Ep. 98) of Christianity as a fact, and points out the vital connection between it and its author, Jesus: "They sing a hymn to Christ, as if to God." Seutonius, historian of the Cæsars, though confounding Christians with Jews, recognizes the existence of this new power, and links its beginning to Christ. (Claudius, 25.) And Tacitus, in a passage, which Gibbon declares "the most skeptical criticism is bound to respect," declares that, "in A. D. 65, the Christians in the great city of Rome formed a party large enough to attract attention; and that their author was Christ, who had been put to death by crucifixion, in the reign of Tiberius Nero, and by order of the procurator, Pontius Pilate." (Annals xv, 44.)

A custom, perhaps an imperial order, required provincial governors to transmit to Rome an account of all important proceedings. It is not improbable that Pilate sent to Rome an account of the trial and condemnation of Jesus. If so, the record has never been found. But it is mentioned, as a fact, by Justin Martyr in his address to the Emperor, Pius Antoninus, by Tertullian, in his Apology, and by Eusebius, in his History. The last writer adds that the papers included an account of the Resurrection of Jesus.

The authenticity and genuineness of the Gospels, though violently assailed, are too strongly supported to be set aside. But no criticism has yet dared to deny the genuineness and authenticity of Paul's letter to the Romans, and his first one to the Corinthians. These must have been written before his imprisonment. This was about A. D. 62. They could not have been written later than A. D. 62, perhaps as early as A. D. 50,

that is, from twenty to thirty years after Jesus' death. The facts he mentions were well-known. He, himself, had been preaching them for many years. To these undeniable facts he appeals, as proofs of his statements. These facts embrace the trial, condemnation, death and resurrection of Jesus. And they are appealed to within, at the outside, thirty years after their occurrence.

Our present study, therefore—and this remark, applied also to the two previous pamphlets—is truly called a historical study. We have the facts. Let us seek to find out their import and bearing.

As the ground has often been gone over, I need not cover the pages with authorities. Whenever I have obtained anything that would help me to a clearer or fuller understanding of the subject, I have freely used it, and gratefully acknowledge my indebtedness.

I have arranged the continuous narrative after a careful and repeated study of the Four Gospels.

May the Great Head of the Church graciously use this work in His cause, and to His praise.

CHICAGO, September, 1883.

H. M. PAYNTER.

PRELIMINARY STUDY.

Why was Jesus hated so bitterly, and by whom?

SECTION I.

The story of Jesus' death has been often told. It cannot be told too often. It is one of surpassing interest. It tells of the voluntary closing of a life and teaching inexpressibly precious to God, infinitely valuable to man. Yet they aroused the deadliest hate. To us this seems strange. Why was He pursued with such a hate? Why condemned to a death of such prolonged and exquisite agony? Let us study the causes of this hate, and trace its progress from its inception in the first year of Jesus' ministry, down to its result in the awful tragedy which culminated, on man's part, in the cross, on Jesus' part, in the atonement and resurrection.

This hate had its home in the leading classes. These embodied the literature, law, culture, and were the exponents of the morals and religion of the land. Their influence over the people was unbounded; and it ultimately voiced its hate in the cry of the mob, "Crucify."

Even before the opening of Jesus' ministry there was a ferment in the Sanhedrim, occasioned by the questioning of the people whether or no John Baptist

was the Messiah (Luke iii, John i). God alone can communicate the truth which man needs, and alone give that testimony to it which cannot be mistaken. His prophets were furnished with evidence of their divine call—which was always given by them, and by the Prophet of all prophets, as He declared (John x, 37, 38, &c.,) and as Nicodemus, the well-disposed member of the Sanhedrim, recognized. This evidence every Jew had a right, under the law, to demand of a prophet on his appearance. How much more had the Sanhedrim, in which, according to the Mosaic constitution, the political and ecclesiastical jurisdictions were lodged. (Deut. xiii, 1, sq.; xviii, 20, sq.; Ezek. xiii, 1, sq.;) They could lawfully demand, as subsequently of Jesus, so now of John, to show his credentials. And in January—February, A. D. 27, that body sent a deputation of Priests and Levites, the two classes employed in the Temple service—the Priests to make an official examination of his claims, the Levites, as Temple-police, to arrest Him, if required. They returned with the report of John's words: "I am not the Messiah. But One is here, whom you know not, who is as superior to me as a master is superior to a servant."

During the Passover of that year (April 11-18), that body, by being brought into direct collision with Him, learned more of Him of whom John spoke. He, in the meantime, had gathered a few disciples, and had, by a miracle, shown His Messianic power and glory. (John i, 33-44; ii, 1-14.) But He had not taught, nor made any public manifestation of Himself. An ancient

prophecy had declared that the Messiah would inaugurate His ministry in Jerusalem by coming suddenly into the Temple and purifying it. (Mal. iii, 1.) The hour had now come. (John ii, 4.) The Paschal solemnities had begun. The people were in the Temple-courts. Adjacent thereto was a vast open space, enclosed on its four sides with colonades, called the court of the Gentiles. This outmost space, which went around the whole Temple, was laid with colored stones, and begirt with beautiful halls. On the stone lattice, which went all the way around between it and the Temple, were Greek and Latin inscriptions, which forbade all, not Jews, to go nearer the sacred building, on pain of death. (Bell. Jud. vi, 2. 4.) In this court was a market, where animals and doves were sold for the sacrifices, and where the foreign coins were exchanged for the half-shekel required for the Temple. (Ex. xxx, 13.)

This profanation of the Temple, this disturbance of the awful stillness of the place of the quiet prayer of the worshippers, and of the devout spirit of the multitudes watching the priestly service—doubly wrong, because done under the guise of religion—was a dreadful shock to Jesus' conscience as a Jew, and to His heart as the Son. There was a recognition in all classes of the Jewish church of the fact that the reforming vocation stood higher than the external right (Num. xxvii, Talmud) and that any one acting as a prophet, or under the divine impulse, had a right to interfere with existing abuses. Jewish history abounds in illustrations of its exercise (Lange, *in locc.*) So acted Jesus now.

(John ii, 13-17). In His conscious dignity as Son of Him to whom the Temple belonged in His right as prophet, and duty as the Messiah—unannounced as yet as such—He entered into the court to assert His rights, and execute His duty—as declared in the Old Testament delineation of Him (Matt. xxi, 13; comp. Is. lvi, 7; Jer. vii, 11). He made a whip, *ek schoinioon*, of the rushes, littered down for the cattle to lie on. With it as an instrument, He drove out all the beasts. And with it, as a symbol of authority and judgment, He drove out the traders, and brokers as well, then overthrew their tables, saying, “Take these things hence. Make not my Father’s house a house of merchandise.” Their acquiescence arose, partly from their evil conscience in the matter, and, partly, from their impression of His moral majesty and power. For, as He disarmed the bands, (John vii, 46; xviii, 6), so He drove out the unholy traffickers from the precincts of the Temple, by the impression of His personality. He, Himself, was the mighty miracle.

This act, and the words, “My Father,” were an appeal to the conscience of the people; and, while a stinging rebuke to their wickedness, were also a distinct challenge to the theocratic rulers. They were a public announcement of His Messiahship—the import of which, the Jews, with the report of the deputation to John before their eyes, could not doubt nor misunderstand. If they accept it, it will be a moral victory over them which will make the theocracy the center of the Messianic Kingdom. If they reject it, they will reject and

kill Him, and the theocracy will come to an end.

This traffic may have been justified on the plea of necessity. Long continued custom may have given it recognition as lawful. But no trace of it is in the Old Testament. It was an unseemly mingling of sacred and common transactions, a transferring of the turmoil of the market to the Holy Courts, a violation of the spirit of the law, a degradation of the idea of worship, and a depravation of the conscience of the traffickers, and of those who sold them the privilege. And by the devout worshippers, who regarded only the sanctity of the Temple, Jesus' act must have been heartily approved.

But it aroused the resentment of the High Priest and his family, by whom the traffic was sanctioned, and in whose gains—so say Jewish authorities—they shared. They felt insulted. They became His permanently bitter enemies. They knew that, legally, only a member of the Sanhedrim, or a prophet, could correct abuses, (Grotius), and that Jesus was not the former, but only a Galileean peasant, having no public authority. They, therefore, *i. e.*, the Jews, daring not to challenge the right or propriety of the act, demanded a sign—such as great prophets gave in support of great acts of zeal—of His divine call.

Jesus, in answer, gave an obscure allusion to His own resurrection—the great fact to which He always referred when asked for a sign of His mission: “Destroy this temple, and in three days I will raise it up.”

Nothing was dearer to the Jews than the inviolability of the Temple. And the fact that this saying was

treasured up, and used as most serious, though false, testimony against Him on His trial, and was the occasion of their bitterest scorn when He hung on the cross, shows how deeply the word struck the heart of the hierarchical party.

This incident introduces us to the first party that showed hostility to Jesus. Etymologically, the term *Ioudaioi*, Jews, describes the members of the tribe of Judah. But as most of those who returned from the captivity belonged to this tribe, the word became the name of the nation, as the theocratic people. This is the meaning of the word in the seventeen mentions of it in the Synoptists, and in four places in John, (ii, 13; iii, 1; iv, 22; xiii, 33). He, elsewhere, uses it only as a designation of the hierarchical chiefs, the Sanhedrim, as the representatives of the nation, or of the Sanhedrists, their followers. It is with him, the synonym of the relentless hostility to Jesus, of which the Sanhedrim was the centre (v, 10; vii, 1; viii, 31; x, 24; xviii, 12, 14; com. xi, 47-53), and which began, not with the people, nor the Pharisees, but with the spiritual heads of the nation. It was aroused by His rebuke of their connivance with wrong, shown in His first, and it was consummated by His second cleansing of the Temple. As then judicially, so now morally, they rejected Him as the Messiah.

Deep was the impression, however, which His miracles (wrought at this time in the city,) made upon the public mind. Nicodemus, a member of the Sanhedrim, sought His acquaintance, and recognized Him as a

Teacher come from God. Many in the city believed on, and many disciples in the Judean province were baptized by, Him. But the masses were waiting for the rulers, and they had not yet taken action. The interruptions, however, of His labors in the country (John iii, 25,) as in the city, indicated quite clearly what that action would be, when His claims were more pronounced, and His aims were better understood.

In the March or April following, the secretly cherished, became outspoken, hostility. Jerusalem was the scene, the Jews the actors, the feast of Purim, or Passover, the time, and the healing of an impotent man, with the command to him to take up his *Krabbaton*, small couch, or rug, and walk, the occasion of it. (John v.)

Carrying burdens on that day was forbidden by the law. (Ex. xxxi, 13-17; Neh. xvii, 21, 22; Jer. xvii, 21, 22.) But the traditions forbade the carrying of a bed (Talmud), and the healing of the sick (Luke xiii, 14.) And the Jews, *i. e.*, members of the Sanhedrin, said, therefore, to the man, "It is the Sabbath day; it is not lawful for thee to carry thy bed."

The man's answer was simple and sufficient. His Healer had told him to do it. The power to heal involved the power to suspend the Sabbath law, which, like the healing, was God's work. And in transferring the blame from the man to Jesus, the Jews showed that they recognized this fact. But indifferent to this signal proof of His power, and to His act of mercy on the body, and work of grace in the soul, of the sufferer, they were profoundly stirred by this daring contraven-

tion of their Sabbatical statutes. They saw that it was a setting aside of their whole system of legal righteousness. It demanded attention. Jesus was a dangerous man. "They sought to persecute," *i. e.*, judicially injure Him, break His influence, get Him out of the way. A council was called—for the question whether such things were lawful must come before the theocratical authorities for decision. By their order He was arrested and brought before, not the Little Sanhedrim, for it had no criminal jurisdiction, but the Great one. He was put upon trial. This fact is seen in the use of the verb, *diokein* (v. 16). It has here the double meaning of (a) persecute, then, and continually, afterwards; and (b) try, by a judicial process, as in Luke xxi, 12, (Greek) (Lange, Godet, Meyer). The accusation was, that, *epoiei* (imperfect) He "continually was doing" these things; (see Mark i, 21, 23, 30, for previous instances) and by His principles and example, *eluen* (imperfect), was dissolving the Sabbath—a strong word, indicating its complete disappearance (v. 16). And the two charges, (a) healing, (b) commanding the man to carry His bed, were craftily combined in the single indictment of Sabbath-breaking.

Jesus was ready to join issue. This was the first time that He had, in Jerusalem, broken with the rigid Rabbinical observance of the Sabbath. Of this, as also of all traditional interpretations, His action was an emphatic condemnation. And His answer to the indictment was both triumphant and sublime. He does not here take the ground, "It is lawful to do good on that

day," but the loftier position of His relation to the Lord of the Sabbath: "My Father worketh until now, and I work also." His absolute equality with the Father, and their co-ordinate working, give Him exaltation above the Sabbath law and conformity, hence, in His working, with that law.

This answer enraged the Sanhedrim. They could not, for some reason, find Him worthy of death under this charge. They now bring forward a second and graver one, blasphemy, the penalty for which was death (Lev. xxi, 16). It was founded on His words, *Theon patera idion*, "God His own Father," which they rightly understood to declare peculiar, personal Sonship, and equality of dignity and nature with God; *ison heauton poioon to Theo*, "making Himself equal with God." To them believing that the Messiah Himself would be only a man, though an extraordinary one, this was shocking blasphemy; doubly so, here, for it made God a participant in Jesus' crime of Sabbath-breaking.

It is clear from Jesus' words, "Ye sent unto John," (v. 33), that His address (vs. 18-47) was spoken before the Tribunal, and in His self-vindication from this charge. The point of it is, "*ou dunatai ho huios aph' eauton*, the Son is able to do nothing from Himself," (v. 19). There is unity of action founded on unity of being—the perfect self-communication of the Father to the Son. Because of relationship to the Father, and from the nature and necessity of the case, the Son can do nothing from Himself, so cannot sin, *i. e.*, break the Sabbath law.

After Jesus' first reply, the Sanhedrim "sought the more to kill Him." The *mallon*, the more, of verse 18, shows that the real, but concealed, intention to kill, of verse 16, implied in "persecute," (the "sought to kill" of verse 16, is an interpolation), had now passed into the formal one of declaring Him worthy of death for blasphemy. But it does not seem to have passed into a judicial decision. The hour for that had not yet come. And His second vindication compelled them to let Him go—not because their judgment was convinced, or their hostility was abated, for the whole scene had rapidly developed their unbelief, rejection and hostility, but—because, for some reason, they could not hold Him. They decided—so we infer from the increasing hostility that His subsequent acts of healing on the Sabbath aroused—that such acts, as He did, were unlawful. And they let Him know that if He was again found in Judea, they would re-arrest Him, and put Him to death. (John vii, 1, 25-32.)

Because of these acts, the priests lost their opportunity of being used in His service. Their priesthood was set aside. And they, and the people in their corporate capacity as in covenant with God, must suffer loss. For these acts showed that nothing He could do, or say, would ever convince the rulers of His divine character and mission, or change their relentless hate. By their decision He was excluded from Judea. Henceforth the Holy City could be no safe abode for Him. Henceforth, did He go up to the feasts, it must be with His life in His hands. He saw what the end would be.

The seat of the theocracy was to be the center of resistance. This would go on increasing in power while He lived. Under the withering influence of this decision, the outward admiration, or passive indifference of its population—completely under the council of the priests—would rapidly pass into doubt, disbelief, readiness to support the rulers in any act of violence. The struggle between Him and them must, from its very nature, be a deadly one. He had precipitated it. It would not stop until it ended in His death in Jerusalem. (Luke xiii, 33, sq.) Every time He was in the city, He, when face to face with “the Jews,” manifested His glory most brilliantly. This both incensed and hardened them more and more. They obliged Him to keep up an incessant conflict. (And to this are we indebted for those lengthy and precious discourses in John v-xi.) Henceforth they sent their emissaries, who so constantly watched His steps, disturbed Him in Galilee, and seized every occasion to destroy His reputation and His work. (Matt. xvi, 12; Mark iii, 22, vii, 1; Luke v, 17, vi, 1 3.)

Immediately upon His return to Galilee, April, A. D. 28, Jesus went into the synagogue at Nazareth, and addressed the people. His human parentage, childhood, occupation, and lack of the education obtained in the Rabbinical schools, were familiar facts. There may have been a secret dislike of Him, because, though among, He was not of, them. His words now excite, His prophetic claims enrage, them. They assailed Him, and would have killed Him, had He not escaped. (Lk.iv.)

This attack proved but the ebullition of fierce and cruel men; and was not repeated. Not so, however, was the cool antagonism of the Pharisees. Those in Jerusalem had already manifested their feelings. Jesus' public appearance in the city, His cleansing of the Temple, His miracles, and His growing popularity, seen in the great numbers that came to Him for baptism, increased their uneasiness and envy. They began to take serious account of this One, who might be more independent and formidable than John. (John iv, 1-3.) And at once they would have acted, had not He, to quiet the agitation, left Judea, and returned to Galilee.

This was in December, A. D. 27. In the following summer they, the Pharisees, came prominently forward as active foes. Nor did their agitation cease until it reached that point where His death was inevitable.

They were the second great party opposed to Jesus. They, and the Sadducees, were not a sect, in the proper sense of that term, but one of the parties, rather, into which the nation was divided. (Gratz. *Gest. der Juden*, iii, 81). The name—the Greek form of the Hebrew *peruchein*, the Separated—originated in the era of the captivity. It was the title given, or assumed, of those who opposed those who favored the mingling of the Jews with foreigners. (Smith's Bib. Dic. Art. *Phar.*) These would denationalize and paganize the nation. Those would keep it pure. To them conscious of its high destiny, this mingling, and subjection to a foreign yoke, were alike odious. The yoke they could not prevent. They had to bear it, with but brief intervals, down to the time of

Christ, and were yet bearing it when He lived. But they would not be slaves to their conquerors. They would not debase their blood by intermarriage. They would keep patriotism an ever-living flame. All this could be done only by keeping the theocracy flourishing. And it could flourish only by a rigid keeping of the law, and of all the traditions.

These were living ideas. Around these a strong party, called Pharisees, was speedily gathered. Their influence rapidly spread. They became, and continued, the leaders (Matt. xxiii, 2), to whom the people looked as guides and examples. Through their influence came, out of the two facts above mentioned, that political and religious situation which was throughout the land when Jesus appeared. From that intimate association of those ideas, piety had gradually become confounded with patriotism. Then it lost its place as an end, most excellent in itself, and was regarded only as the means of keeping patriotism alive. Thus it lost its hold on the heart. And in its place there grew up, under Pharasaic teaching, that brood of vices which called forth Jesus' most emphatic condemnation.

This condition of things was stereotyped by that magnificent outbreak of patriotism under the Macca-bees, which, while it made the people a nation of patriots, so hardened their character that they might be crushed, but could not be changed. This outbreak also, under Pharasaic teaching, changed entirely the people's idea of the Messiah. He, unlike the One whom the prophets had foretold, was to be an earthly King full of grandeur,

and a warrior sweeping all foreign rule from the land. He was to conquer universal peace by the sword, make men happy through his legislation, and give the chosen people wealth beyond computation. (Presse-nse's *Life of Jesus*, page 74.) This idea, the burden of the Hebrew Sibylline leaves, was perpetuated and intensified in the national mind by being linked to the fanatic patriotism which the book of Judith kept alive. Patriotism was the animating principle of the later Pharisees, and must be that of their Messiah. The triumph of monotheism being, as they regarded it, the triumph of their ideal, they held it fast as the means to this end. To it, as personified in Jesus, they could not, however, but be bitterly opposed.

The first Pharisees were men of great purity of character, of noble mind, and of exalted worth. They earnestly opposed everything inconsistent with the ritual and with the written law. Their nobility of character, passionate patriotism, and strict adherence to the Mosaic institutions, gave them a deservedly supreme influence. This influence the party possessed in the days of Jesus. It had so powerful a hold on the minds of the people, and had so worked on the national pride, that it practically, as a sort of a religious aristocracy, dominated over all classes. Even the hierarchy, through Sadducean, yielded to its tyranny. Rulers resisting its dictation were discredited. Those of them who believed on Jesus, dared not confess Him, for fear of its wrath. The people less strong could not stand up against this force. The well-meaning ones of John ix, who desired to own

Jesus, but for the sake of personal safety, bring the matter immediately to the spiritual chiefs—as did the man of John v—are but samples of the power of this odious influence. And the only One who stood up against it found the reward of His courage and faithfulness in the cry: “Crucify Him! Crucify Him!”

This galling tyranny resulted from the ascendancy which the party had obtained through that which was then, and had been for centuries, its chief distinction, viz: regard for the *oral* law—a series of unwritten interpretations, handed down from Moses, it was said, and which was needed to complete, explain and enforce the written law. This system, when not puerile, was vicious. It led its adherents into the discussion, not of laws of vital importance to man, but of scholastic and trivial questions. (*Mishna, Yebamoth, 1-4. Darkei, Ham-Mishna, pg. 55.*) It nourished, not intrinsic excellence, but self-complacency and spiritual pride. It made its devotees the most intense formalists that the world has ever known. In embracing every detail of religious and daily life, it treated men as children, and laid on them “burdens too heavy”—so Jesus said—“to be borne.”

The result was disastrous to sound piety and elevated morality. Formal devotion took the place of the former, heartless observance of petty, rigid rules, and a great show of attitudes and of clothes, the place of the latter. Everything was sacrificed to the letter, and to the external. Worldly ends and success were sought through religious means. Dissimulation and lust were

allowed in their own members, so that they were done in secret, and God was not publicly dishonored. (*Jahr hundert des Heils*, ii, 166-170.) Except its genuine patriotism, the whole thing was hollow. Its adherents were penetrated by their beliefs, devoted to the theocracy, and, in their own way, very devout. But the Pharisee's prayer showed their pretense. Thoroughly conscious of their own worth, they needed to ask nothing from God. Thanking Him that they had abundance of wealth, and perfection of character, they looked with disdain on others. But, with some noble exceptions, they were hypocrites, *i. e.*, mask-wearers, outside religious, within full of all uncleanness.

They and Jesus held some beliefs in common. But this fact could not blind Him to their unrealities. To Him, the word of God alone was authoritative. They made it void by their traditions, which either strangled its freedom, or directly opposed its teachings. He called for right actions from right motives, and for purity of soul. They cherished outward purity, and boasted of a righteousness which was merely a bald and mechanical egotism. Between His teaching, expositions of the law and prophets, and His and their life, there could be neither accord nor sympathy. As to beliefs and conduct, the nature and essence of religion, the law, the rule of life, the relation of God to man, and of man to God, and the authority of tradition, the antagonism was radical, sharp, direct and unyielding. He exposed their true character. They looked on Him with mingled amazement, horror and hate. They never

felt that they were wrong and He was right. Hence they rejected Him, and His words. They saw that His success was the downfall of traditionalism. And regarding it as the life of Judaism, they felt that it was better that He, rather than it, should die. And our investigation, as it proceeds, will show how the antagonism of thought passed with them into the antagonism of act. The conflict at Jerusalem had aroused them to action. They, and the doctors of the law, were present at Capernaum, in large numbers. (Matt. ix, 2-8; Mark ii, 2-12; Luke v, 17-26.) They had come together out of every town of Galilee and Judea, to meet those from Jerusalem. They were aware of Jesus' growing influence and reputation, that His fame was spread abroad everywhere, and that He was the object of intense interest, and of great curiosity. They came to judge Him and His mission by personal observation. They saw a paralytic set down before Him. They heard Him say, "Take courage, my son, (Matt. Greek) thy sins are forgiven thee." (Luke.) The form of Jesus' expression intimates that it was a challenge to the Pharisees and scribes. They instantly accepted it. It was a welcome word to their heresy-hunting souls. They "reasoned in their hearts," they "murmured with their tongues," "This man blasphemeth: for who, save God, can forgive sins?"

Jesus heard their words and understood their murmurings. Jesus had the power to, and, with equal ease, could, pardon or heal. But it is very much easier to confound the person who claims the power to heal—unless he actually does it—than the one who claims the

power to forgive sins. He, therefore, to convince the people that He possessed the power to forgive sins, gave an imposing physical demonstration of the moral fact. He showed, by and through the cure of the body, that He both had the power to, and actually did, forgive the sins, of the paralytic.

The Pharisees were silenced. They could do nothing. But they were the more irritated, and watched Him more closely. His imputed blasphemy did not touch their personal feelings, prejudices, or cherished convictions. These, however, were, a few days later, shocked by His utter disregard of their traditionalism as to the Sabbath. (Matt. xii, 1-8; Mark ii, 21-28; Luke vi, 1-5.) They saw Him start from Capernaum on a Sabbath day. They watched to see whether His walk would be longer than the law allowed. They saw His hungry disciples plucking, and rubbing in their hands, some grain. This was contrary to their canons. (Lightfoot, Meyer, on Matt. xii, 2, sq.) They found fault with Him for allowing it. His unanswerable justification of their conduct and His two declarations; (a) that the Sabbath was made for man, and not man for the Sabbath; and, (b) that the Son of Man is Lord also of the Sabbath; excited their intense hostility, as His healing of the impotent man, and His cleansing of the Temple, had aroused the wrath of the hierarchy. When, therefore, on the following Sabbath, He entered into the Synagogue, they watched Him with malicious gaze, to see if He would heal any one. "Is it," said He, "lawful to do good, and to save life, on the Sabbath? You will take a

sheep out of a pit on that day. How much better is a man than a sheep. It is, therefore, lawful to do good on that day." And He, to vindicate this principle for all time, healed a man before them on that day. (Matt. xii, 9-12; Mark iii, 1-7; Luke vi, 6-12.)

They were again silenced, but filled with rage. They now had ground for an accusation. A council of their own members was held. As before in Judea, A. D. 27, by the Jews, so now in Galilee, A. D. 28, His death was determined upon. And they at once took council with the Herodians, of Capernaum, how to accomplish it.

These were a political party which originated under Herod the Great, whom many of them regarded as the Messiah, and whose half-heathen dynasty they sustained. (Lightfoot.) They hated the Roman dominion over Judea. Yet because they desired Herod's family to possess kingly power, they held that Rome's rule was lawful and just, and that the Herodian family's rule under it was a pledge of the national existence. Their hope was, that should Judea become free, Herod's house could then, above all other claimants, sit on the throne. They cared little for either religion, or morality, or for the law. They accepted the compromise between the ancient faith and heathen civilization which that family sought to realize as the highest consummation of Jewish hopes. They strongly disliked the rigid observance of the Mosaic ritual and ethics. Hence they welcomed that family's libertinism, and aided its efforts to heathenize the land. Thus they, by foreign corruptions, as the Pharisees by native traditions, helped on the work of undermining

the national faith, and destroying the national power.

We are not informed what was their motive for joining in this conspiracy. With them Jesus had nothing in common, as is clear from His solemn warning against their Sadducean-leaven given at a later day. (Matt. xvi, 6, with Mark xiii, 15.) They cared nothing for His supposed disregard of the Sabbath, but were jealous, of Him, perhaps, as said to be a claimant for David's throne. Or, the secret of their action was, perhaps, that against their lives and teaching, His own were a continuous and solemn rebuke.

The conspiracy failed, because Jesus, as soon as He knew of it, withdrew from that place. But it was not abandoned, rather it was made stronger. The impression which the raising of the widow's son made upon the people was widespread and profound. It must be counteracted, and could be, only, by the organization into one compact body, of all the opposition in Galilee. This was the object, so it seems, that brought down, in the autumn of that year, a deputation of scribes from Jerusalem. (Matt. xii, 22-37; Mark iii, 19-30.) The Chief Priests were Sadducees. But the scribes, while writers and teachers by profession, were Pharisees in sentiment and party connection. (Com. Matt. xii, 24, with Mark iii, 12. See Alexander *in loco*.) And these two were constantly joined together in hostility to Jesus. (Matt. v, 20; xii, 8; xv, 1; xxiii, 2-29; Mark ii, 16; vii, 5; Luke vi, 7; John vii, 3, &c.) They now united with the Pharisees, resident in Capernaum, in watching Him. In their presence He cast a demon

out of one blind and dumb, and immediately the man spoke and saw. At once the astonished people ask, "Is not this David's Son?" This Messianic title given Him—now for the first time—instantly aroused the malignant feelings of the scribes. They could not deny the miracle, but they imputed it to Satanic agency: "He casts out demons by Beelzebub." And, subsequently, when the blind men addressed Him by the same title, and were healed, the Pharisees repeat the calumny (Matt. ix, 27, 34). As this virtually included all that He said and did, it was a sweeping charge that the Spirit of God, who rested on Him, was the spirit of Beelzebub. And this explains the severity of Jesus' unanswerable reply. (Matt. xii, 25-37; Mark iii, 23-30; Luke xi, 17-23.)

Thus, to the opprobrious charges, "He has broken the Sabbath," "He has blasphemed," they now add this, the third, "He is in league with evil spirits." To this, a few days later, they added a fourth. Jesus' call of Levi, the publican, to the most intimate relations with Himself, was a great mortification to their personal and party pride; and, because of the odiousness of the publicans, a grievous offense to the public weal. They were a proof and badge of hated Gentile domination, and of consequent national degradation. They were, as the agents of oppression and robbery, outcasts, hated and despised. To call one of them to be a disciple, and then an apostle, was to say that publicans could receive the truth, and were as good as Pharisees.

While this sore was yet rankling in their breasts,

they learned that Jesus had actually accepted an invitation to dine at Levi's house. (Matt. ix, 10-17; Mark ii, 15-22; Luke v, 29-39.) It was a great feast, given to honor Jesus, and also to give Him an opportunity to meet Levi's own class, publicans, in social intercourse. A great company of them was present. Jesus' presence showed a high regard for them. And it was also an open rebuke of the Pharisees' exclusiveness. They were present. They saw Him eat with publicans and sinners (Mark x, 16). This was an outrage against which they remonstrated angrily with His disciples—as they did afterwards when He went into Zaccheus' house, Luke xix—"Why eats and drinks, your Master, with men of evil lives, who regard not the traditions, and who are servants of Rome?" And this anger was increased by Jesus' answer to them: "God will have mercy, and not sacrifice;" "the whole need not a physician, but the sick;" "I came, not to quarrel with rulers, but to save;" "not to call the righteous, but sinners, to repentance."

They dared not stop Him in His work. His reputation and influence with the people was now—Apr.—Oct. A. D. 29—very great. It seemed as if success would crown His labors. But appearances could not deceive His clear-seeing eye. He saw that the hostility was unyielding; that His popularity rested on no solid basis; that the more clearly and fully He made known His Messianic character, the more would people fall away, and be ready—though now they would make Him King (John vi)—to join in the cry, "Crucify;" that the nation

would not receive Him; and that He must suffer many things, and be set at naught. All this, He said, for the sake of the faithful few, to whose instruction He now largely devoted Himself. He kept Himself secluded. He would not array the rulers and chief men against Himself, needlessly. Yet their rage grew fiercer with every opportunity it had to express itself.

Those of the scribes who had previously visited Capernaum, had returned with bitter feelings, aroused by their discomfiture. Meantime, reports had been brought to the city of the stupendous miracle of the feeding of the five thousand, and of the desire of the excited people to make Jesus King. His enemies were greatly alarmed and agitated. The impression on the public mind must be effaced. Jesus' growing popularity must be checked. A deputation of the scribes and Pharisees, as representatives of the whole body of the scribes and Pharisees of the city, was—summer of A. D. 29—sent down from the Synagogue in Jerusalem to Capernaum. This was the first time the Pharisees in the city are found united with those in Galilee against Him. To their wakeful eye and ear, however, nothing comes, save the puerile fact that His disciples eat with un-washen hands. This, because a transgression against the traditions of the elders, was an offense to the Pharisees rather than to the scribes, who, Jesus saw, from this incident, would continue His enemies. In His reply, so full of severity, and which offended them the more, He openly charged them with being hypocrites, and with setting aside, by their traditions, the com-

mandments of God. (Matt. xvi, 20; Mark iii, 1-23.)

In these two incidents the scribes are seen for the first time as a party, the third, hostile to Jesus. Henceforth their activity in bringing about the death of Jesus, was very great and influential. They were called *grammateis*, writers, and *sopherim*, wise men. They had been a distinct class in the nation from an early day. Their position and importance, after the captivity, were higher than those of the High Priest. (Ez. v, 12.) And after the time of Malachi they became a yet more important element in society. With him the Spirit's vivifying, purifying gales ceased to blow over the people. As a consequence, the religious life became stagnant, and the ritualistic element petrified. The reign of the letter began. Tradition followed with its withering influence. Judaism became a dead organization. Then the scribes became a powerful corporation. The people regarded them as having taken the place of the prophets, and their influence was unbounded. The praises bestowed upon them by Sirach (xxxix, 1-19), about 200 B. C., is such as no mortal deserves. The Targums apply to them the Messianic promises. The "Book of Principles" avers that the crown they wear is higher than that worn by High Priest or King, that heaven is only a school of Rabbis, and that honoring a Rabbi is honoring God. (Pirke, Aboth, pg. 581, 583.)

This praise which the scribes, as a class, continued to claim, was originally bestowed upon "the Great Sanhedrim," as the immediate successors of Ezra were called. These were men venerated, because zealous for every-

thing that concerned the law, and whose one aim was to promote reverence for it, and to make it the ground-work and life blood of the nation's life. They wrote it out, and classified its precepts. They were both the custodians and expounders of the sacred writings. (Schubert.) And that they might make them, by living obedience, a living reality to society and state, they kept them continually before the people. They, more than any other class, represented the people's religious life. They drew to themselves nearly all the energy of thought of Judaism, and gave it that form which it had when Jesus appeared. (Pressense's *Life of Jesus Christ*.)

From about B. C. 300, however, that force was, unhappily, in the wrong direction. Then the scribes began to give decisions on the law, and also new precepts. These latter, called "The Words of the Scribes," formed a new system of casuistry. And though this completely inverted the right relation of the moral and ceremonial laws, yet it, through the influence of the scribes, was considered worthy of greater authority and honor than the law itself. Hence, an offense against it was graver, and more severely to be punished than an offense against the law.

Some scribes were transcribers merely; others, readers and interpreters of the law; and others, lawyers in the lower courts. The more distinguished filled three high offices: (a) they expounded in the synagogues; (b) they sat in the Sanhedrim; to which, as a class, they had a right (though all of them were not members, Winer)

and of which they formed a constituent part; (c) and they taught in the schools and universities, of which there were 84. (Lightfoot's Works, ix, 306.) Those of them competent and authorized to teach the Gemara, were called *nomodidaskeloi*, doctors of the law. (Luke v, 17.) Their text books were the Targums and Talmuds. Out of them they taught the law, and their own ethical system; and portrayed their promised Messiah. Not a Sufferer was He to be: that idea had no place in their system, and was abhorrent to all their thoughts: but a mighty King descended from David and born in Bethlehem, who would re-conquer Palestine, and restore the kingdom to Israel. (Gfroerer, ii, 215, 246.)

Their learning, labors and high social position gave them a moral authority, and a political influence, greater than that of any other class. To them Herod referred the question where Christ should be born. Once, when the people were about to proclaim Jesus as the Messiah, their influence checked the movement. And they must bear a large share of the guilt of His death.

No wonder they were insufferably self-conceited and vain. In the graphic delineation of them in the gospels, we see their strut and airs. In public life they went about in long robes, with broad, blue fringe, sought, and received, the title of Rabbi, the reverential kiss of scholars, the salutation of the crowd in the market-place, and the chief seats in the synagogues. (Matt. xxiii.) In social life, the seat of honor at feasts must be theirs. By pretense of great piety, and show of long prayers, they acquired an influence over wealthy

widows. Then, under pretense of advancing their interests, they, who boasted that they loved the law and truth of God too well to teach for pay (Schurer, *Neuest Zertgest*, pg. 443), devoured their wealth. (Matt. xxiii.) To their instruction from Moses, Jesus commanded obedience. (Matt. xxii, 2.) To their own *dicta* His teaching was, in its deepest principles, strongly opposed. And the chief features of their portrait, as drawn by Him, pride, hypocrisy and coveteousness, He exposed in all their hideousness.

They were divided into two chief schools, that of Beth Hillel, and that of Beth Shammai. Hillel lived to be 120 years old, and may have been one of the doctors (*i. e.*, expounders of the Gemara, and actual members of the Sanhedrim), before whom Jesus was talking when 12 years old. He, and Gamaliel, His grandson, were, successively, the head of this school during Jesus' whole ministry. There were members of this school who were placed by the side of prophets, and who were among the instruments by which the wisdom of God was teaching men. The Hillels were men of patience, peace and humanity. They were advocates of toleration. They were interested, not in political affairs, but in the study of the law, deeds of kindness, and the mission of Israel. To this school those scribes belonged—so it seems—who were favorably disposed towards Jesus, respected Him as a Teacher, were not far from the Kingdom of God, and though too timid to take a stand against the firm and determined spirit of Saducean priests and scribes of the school of Shammai, yet

they took no part in His trial and death. (Matt. xxii, 34; Mark x, 17; xii, 34; John iii, 1; vii, 51; xii, 42.

The Shammai men, seemingly strict, were secular, rich, luxuriant, self-indulgent, and tainted with deep and incurable, though unconscious, hypocrisy. They were a political party, fierce, fanatical, vindictive, and furnished the Zealots, so prominent in the days of Judea's dissolution. (Rabbi Wise, *Hist. Heb.*, pg. 47, 48.) They constantly appealed to popular passions, and to the sword to decide their way. While to its politic adaptation to the feelings of the people, to its cleaving to tradition, to its want of instruction of a higher life, of the school of Hillel, Jesus' teaching presented a strong contrast, yet in much He and it was on common ground. But to the teaching, life and spirit of the school of Shammai, Jesus was in direct antagonism. And their hostility to Him was very pronounced from the first.

Didaskalos is the word used in the gospels as the Greek equivalent for the Hebrew word, Rabbi. (John i, 38; xv, 16.) It is—except in Luke ii. 46, doctors, and in John iii, 2, teacher—inevitably translated, master. It was the name given to one competent to teach, and belonged—as did *nomodidaskalos*, doctor of the law, Luke v, 17—to the scribes. Yet this title was appropriated by Jesus Himself (Matt. xxvi, 9; Luke xvii, 11), and given to Him by others. And though the scribes themselves, the Hillels, perhaps, gave it to Him, yet the appropriation of it by Him to Himself, which could not but excite the envy and anger of the Shammais,

His calling disciples around Him, and the widespread and profound astonishment and impression made upon the people by His teaching and miraculous cures, all combined to fasten the attention of the opposing scribes most closely upon Him. In the summer of A. D. 28, as we have seen, they were present, at Capernaum, from all parts of the land, to judge for themselves. They had already been offended at Jesus' refusal to allow one of their number to follow Him. (Matt. viii, 19, 20.) Now their hostility, aroused by His presuming to forgive sins, was increased by the impression His miracle of healing made on the people: "They were amazed, filled with fear, glorified God."

They noted His tireless activity as a teacher in the synagogues, and on the streets. They were aware that His great addresses came from One never taught in their schools, that He handled the whole range of subjects which they claimed as their exclusive domain, and much that was beyond their range, that He kept away from them and rejected their scholastic interpretations, that He taught with an authority which they could not command, and with an influence which they could neither deny nor obtain. This unexpected invasion of their prerogatives brought Him into collision with them. His growing influence stung their pride. His success, they saw, was their overthrow. He must be stopped. Individual effort would fail. And as a result of deliberated action, they sent the first deputation from Jerusalem into Galilee—the narrative of which we have already studied.

In the meantime—summer of A. D. 29—another party first appeared among Jesus' foes. (Matt. xvi, 1-12; Mark viii, 10-15.)

The Sadducees were as prominent in the nation as were the Pharisees; and if with the people less, with the rulers, they were more influential than their great antagonists. They arose about the same time, and are first mentioned by Sirach (iii, 33; viii, 1; xiv, 9; xvii, 26). They took their name, some say, from *Tzaddok*, righteous, and rested their claims for distinction on their zeal for morality (Mishna) as the Pharisees did on their zeal for the exact observance of tradition, and of the letter of the law. Others say that they were founded by Zaddok, took his name, and ever followed his maxim, “Sever not thyself from the majority” (Talmud). But if they began with the supreme obligation of morality, and of the written law, they had, in the time of Christ, far declined from their original principles. Their characteristics are mentioned in the New Testament, only when, and as they came into contact with Jesus' teaching. But these are bad enough. They denied any spirit, any resurrection, any direct action to God on human beings or affairs, any extra-mundane sphere for the play of human thought. “The leaven of the Sadducees” is the phase by which Jesus expresses their subtle and evil influence. Josephus also sketches them. They were rationalistic moralists. They had a hard and narrow heart, and regarded men as tools for their own purposes. They were haughty, arrogant, severe. They were voluptuous egotists, who lived only

for pleasure, and desired only the material advantages of power. Made up, as a party, of nobles and priests of high rank, and constituting a kind of spiritual aristocracy, they aimed at culture, and high social influence. If the Pharisees were fanatically patriotic, the Sadducees were indifferent to their country's fate. They were the party of the foreigner. Setting aside the fervency and austerity of true Judaism, and proclaiming liberalism in human affairs, they found in Herod and his family, men after their own heart. These princes had a depraved conscience, and were men without deep convictions, destitute of true principle, enemies of true devotion, and parasites of Rome. All this suited the Sadducees exactly. They readily submitted to their yoke, flattered them, courted them, and sustained them in their life and rule. (*Jos. Ant.* xviii, 11. Geiger *Unschrift*, pg. 104).

Though, as a party, they were not directly chargeable with Jesus' death, yet in the Sanhedrim they were all powerful. "Only the Levitically clean," *i. e.*, priests, Levites, and those whose daughters might marry priests, "could sit as judges in capital cases." (*Mishna*.) And these, at the time of Jesus' trial, were, almost without exception, Sadducees. (*Acts* v, 17.)

Up to this time they had looked upon Jesus with indifference, if not contempt. He had not come into collision with them. But they may have been set against Him by the members of the Sanhedrim. Or His teaching may have aroused their hostility. Now they unite with the Pharisees against Him. They

tempt Him to give a sign from heaven. He refused. Then turning to His disciples He warned them to beware of the leaven of the Sadducees, which He calls the leaven of Herod.

The plot to destroy Him secretly (see pg. 23) was confined to the Pharisees of Capernaum and its vicinity. Between them, and the Pharisees of Jerusalem, who had also pronounced against Him, an active correspondence had been carried on. A deputation of the synagogue in the city, representing all the resident Pharisees and scribes, had already appeared in Galilee, to consult with those there how to end Jesus' work and life at once. (See pg. 27.) Now the Sadducees appear. Thus all the leading classes—the enemies in Galilee and those in Jerusalem, the Judaism of the School and Temple—were arrayed against Him in solid column. With the exception of the nobler type of Judaism—which, whether or not receiving Him as Messiah, were free from all hostility—the conspiracy was general.

And the reasons for this hostility and rejection, as they appear thus far, may be briefly summed up. The lowliness of His birth and parentage, as contrasted with His claims (John vii, 27, 41); His utter setting aside of class distinctions, rejecting one scribe who proffered his assistance, and selecting His apostles from the poor and lowly; His exercise of authority over the Temple, and His exhibition of power; His claims to be the Messiah—a fact which they viewed with amazement and horror; His calling sinners to repentance; His association with publicans, whom they regarded as trait-

ors to the nation, and false to God, and with sinners, whom they regarded as Pariahs—both acts being a shock to their deepest convictions and prejudices; His great and growing influence with the people, and with some great families, as Jairus'; His constant exposure of all unreality, which was a constant rebuke of their hypocrisy; and the fact, especially, that His life and teaching, unless neutralized, would be a death-blow to their influence, honor, and sources of wealth; all these things helped to swell the tide of hostility. To these must be added His supposed offense against the Sabbath. On this point He and the chiefs of the nation were in constant collision. Legal institutions had surrounded that day with the most solemn sanctions. It was regarded by all Jews as holy, and as essential to faith and worship. It had been made for man. In the multiplicity of earthly toils and burdens, he so scatters himself that he is in danger of losing collectedness and rest of spirit. He, hence, needs to collect himself anew. And the design of the Sabbath rest and worship was to restore the human spirit, distracted by earthly cares, to the harmony of the Divine Spirit, God. But the Pharisees, forgetful of this design, and not content with the legal sanctions, hedged it round by the most minute and cumbrous regulations, confounded in the public mind their tyrannical prescriptions with God's sanctions, constituted themselves censors as to its lawful observance, and ruled men with it as a rod of iron. By their rigid traditional rules, they, practically, made man for the Sabbath. Instead of a day of rest, it became a day

of most intolerable weariness. Against, not the obligation and right regard, but this idolatry of the day, Jesus protested by act and word. He would restore the day to its original design. But His disregard of their rules they regarded as violations of God's sanctions, and so as evidence that He was not the Messiah. His protests aroused their envenomed hate. They found fault with His disciples for eating with unwashen hands. They ascribed His power to Beelzebub. They constantly sought accusations against Him. His teaching was the death-knell of ceremonialism, so of their cherished ideas, forms and authority. They would not yield, so could not but be determined and vindictive foes. But not at once could they accomplish their bloody purpose. For nothing as yet—neither His acts nor words, nor their efforts—had damaged His popularity. This prevented His foes from hurting Him. They could only wait and watch until some act on His part, or some charge in the people, should put Him into their power.

All this Jesus knew. In the summer of A. D. 29, He began to show to His disciples that He must go up to Jerusalem, and there be rejected of the elders, chief priests and scribes, suffer many things from them, and be killed. And in the following autumn, and in March, A. D. 30, He repeats the announcement of His death, with the additional words of His betrayal, and of the readiness of the chief priests to negotiate for it. (Matt. xvi, 21; xvii, 22, 23; Mark viii, 31; ix, 30, 31; Luke ix, 22, 43, 44.) Not the Pharisees, nor Herodians, nor

the Sadducees, as a party, but elders, priests and scribes, and they alone, were to be the active agents in the deed of death. Besides the special motives of each class—the priests, because He laid greater stress on obedience than sacrifice; the elders, because He judged tradition by revelation; the scribes, because He maintained the spirit instead of the letter of the law—all shared a common hatred to One who constantly shocked their prejudices, and humbled their pride. Further, they were the rulers. The utter incompatability of their rule with that seen in the teaching of Jesus, convinced them that if He succeeded they must abdicate sovereignty over the public mind, and submit to become His followers. Further, they had a dread of innovation, and a real fear of offending the Roman power. The national existence was on a precarious foundation. Cæsar could, by a word, annihilate both it and the religious constitution. They feared that Jesus might head a tumult, and this Pilate would put down mercilessly.

We resume the narrative. Jesus' brothers recognized His claims and works; but could not receive Him, with whom they had been familiar from childhood, as the Messiah. "Why, if such," said they, "fear to appear in the capital, and let the rulers decide upon your claims?" "Go ye," said He, "I go not yet, up to the feast." But soon after, (Oct., A. D. 29), "He went up in secret," *i. e.* not with the pilgrims, but alone, incognito, by an obscure path, and as a non-participant spectator. The hostiles in Jerusalem, whose feelings were well-known

to the citizens, had sought Him from the beginning of the feast. "Where," said they, "is *ekinos*, that man?" They had stirred up a great ferment about Him. And they so terrorized the people, that feelings found expression in murmurings only. The battle of words, "He is a good Man," "Nay, He deceiveth the people," was carried on in an undertone. Neither party dared speak out before the rulers had spoken. And had Jesus appeared in the midst of this ferment there might have been an explosion. But after it had calmed, and all were in the Temple keeping the feast, He, knowing that only when surrounded by a crowd, part of whom venerated Him as the Son of David, could He be free from arrest, appeared suddenly in their midst, and taught, for the first time, publicly, in Jerusalem. (John vii.) He brought before *ton ochlon*, the common people, and the rulers also, (a) His doctrine and mission (John vii, 25-30), and, (b) His approaching end, and its consequences to the Jews (v. 31-36).

The Jews, *i. e.*, the Sanhedrists, scribes, perhaps, recognized His knowledge and ability to teach. But as no one could teach unless He had first been a pupil, and then an assistant of a Rabbi, the last alone being allowed to declare His own sentiments and ideas, and as Jesus had never been either pupil or assistant, they intimated that there must be some deception about His teaching. "How knoweth this man *grammata*, letters," especially scripture-learning, "having never learned?" Jesus, in His answer to their marveling, says, that they (the scribes), taught *aph' eaautoon* from themselves, so with-

out the divine call or communion, and to gain honor from men; hence—since they claimed to teach for God—they were conscious of inward falseness: that He did not speak from Himself, but from, in the name, and by the command of, God, whose honor alone He sought; hence, all was reality and truth. Here, the hostiles gathered more closely around Him (v. 19). Then Jesus directly charged them with going about to kill Him. This showed that they did not keep the law. And because they did not God's will, they had no true appreciation of God's teaching. Hence, they were bitter opponents of Jesus, and this made them incapable of being honest judges of His teaching.

To this charge they made no reply. But people, pilgrims, perhaps, evidently ignorant of any wicked design, promptly repelled it as unfounded, and as evidence of some hallucination or gloomy suspicion (v. 20). Jesus suffered the insult to pass, and to change, slightly, the form of His argument, but in a way that made it more conclusive. The Mosaic law of circumcision, He argued, may come into conflict with another Mosaic law, that of the Sabbath. That collision, which comes from Moses, forces you, in order to avoid breaking the law, to subordinate the Sabbath to a higher purpose. And if a man in that day receives circumcision that the law be not broken, are ye angry at Me because I, in the healing of a man, have subordinated the law of the Sabbath to the higher law of mercy?

This reply called forth from some citizens present, the candid, yet cautiously put, avowal (they do not

name Him,) of the plot to kill Him, and the inquiry, "Do the rulers know, indeed, that this is the Christ?" But they were too fully imbued with the hierarchical spirit to allow this candor more than a moment's ascendancy. Recognizing the Messiah as a man supernaturally sent into the world (v. 27), and declaring that they knew whence Jesus was, they haughtily used this impression as an evidence that Jesus was not the Messiah.

Jesus promptly met this ungracious inuendo as to His obscure birth. *Ekrozen*, He cried out, "You know Me, and whence I am, and that I was sent, but you know not Him who sent Me."

Then the rulers, urged on by what the people had said, sought to seize Him, but no man laid hands on Him, for "His hour was not yet come."

Then, on the same day, the Pharisees, whom we have not seen for some time, appear. They had been promptly informed of the agitation, of the discussion of the crowd, and of the words of "the many" who then believed on Jesus for the first time—words indicating an inclination to acknowledge Him as the Messiah—and they unite with the chief priests in sending officers to arrest Him, under the judicial process, still pending since His second visit to Jerusalem (see pg. 12-14). Their purpose was to condemn Him at once. The officers reach the Temple, and find Him teaching. They mark the impression made on those *akousantes* (emphatic), *ton logon*, continuing to hear the word with earnestness, and also the division of sentiment: "This is

surely the prophet," "This is the Messiah," "Shall the Messiah come from Galilee? Do not the scriptures say that He cometh from the seed of David, and out of the town of Bethlehem?" They were deeply impressed by these facts. They were all awed into an involuntary reverence for Jesus, and they were held back from fear of a conflict with His friends. They were fettered also by the counsel of God. The hostiles would have taken Jesus on their own responsibility, if they could have done so. And they failed to rally the officers, who returned to the chief priests and Pharisees—viewed here in the Sanhedrim as an unit—and who were, perhaps, in full session, waiting for Jesus to be brought to them for condemnation. When asked, "Why have ye not brought Him?" they replied, "Never man spake like this Man"—an involuntary witness this to the innocence, perhaps divinity, of Jesus, and to the superhuman power of His words. The Pharisaic party in the Sanhedrim were enraged. In haughty contempt of the people, they, in an appeal to their own party as authority, asked, "Have rulers (Greek) believed?" Nicodemus, in reply, appealed to the law. This, though it failed to influence them to act with equity, stopped the malicious action for the present. The Sanhedrim separated in anger, and went every one to his own home; and Jesus went to His Mount of Olives.

At daybreak next morning (John viii, 2) (Grk.), He returned into the Temple, and the people came to Him, and He taught them. While thus engaged, the scribes and Pharisees, unitedly, again attack them. They, in

order to accuse Him, tempted Him to assume judicial authority in the case of a woman taken in adultery. * That assumption, because an invasion of the province of the Sanhedrim, would have brought Him into their power. "Moses, in the law," said they, "commanded that such should be stoned," "but what sayest Thou?" If He had said "stone her," He would have put Himself into the governor's power. For they would at once have accused Him to Pilate of usurping the *jus gladii*, which Rome had, in all conquered countries, reserved to herself. If He had said, "Do not stone her," He would have abrogated a statute of Moses, and thus would have given the rulers evidence of hostility to the law. By this they could have inflamed the people against Him, and—since the Christ was to restore the supremacy of the law—have accused Him before the Sanhedrim as a false Messiah. Thus, as afterwards by the question of paying tribute to Cæsar, would they force Him to occupy a position of opposition either to the law, or to the Roman authority.

"Let Him that is without sin among you (*i. e.*, the chief accuser), first cast a stone at her," *i. e.*, execute the law. This answer, in which genuine simplicity and wonderful art are admirably combined, removed the question from the judicial province in which His enemies had placed it, into the moral sphere. Nor did it, in the slightest degree, impugn the Mosaic ordinance. And it disarmed the self-constituted judges,

[* Scholars, generally, regard the passage, v. 2-11, as an interpolation. But the reality of the occurrence is almost unquestioned.]

pierced their hypocrisy, and smote their consciences. Self-convicted, they went out, one by one, thus tacitly admitting both their malicious design, and their defeat. But other Pharisees, mingled with the crowd, assailed Him with this objection to His testimony to Himself, that it is not sufficiently attested to be worthy of faith. His answer: the two-fold testimony of (a) His own consciousness, and (b) the Father working with Him, shown in the agreement of the power of God in miracles, and of His word in the Scriptures, with the work and word of Jesus: again suggested His re-arrest (v. 20). To the Jews' question, Will He kill Himself? He, after some other words, told them plainly (a) the manner of His death, 'lifted up,' (b) the guilty parties, "Ye," and (c) one of its results, the coming through it to them of the true knowledge of Himself, "Ye shall know that I am He." Many of the Jews, perceiving that the words Jesus had spoken must be true, believed, *i. e.*, were inclined to openly acknowledge Him as the Messiah. But they were Jews still, clung to the Jewish party, and shared the Messianic hopes of the nation. If Jesus would satisfy their hopes, they would fully receive Him. To test them, as He had tested His Galilean adherents (Jn. vi), He said, "If you continue steadfast in My word, you shall be truly My disciples, and shall know the truth, and it shall make you free." Thinking not of national independence—for they saw Roman soldiers guarding the Temple—nor of spiritual superiority, but of—for the dignity of freedom shone on the brow of all the seed of Abraham—the individual liberty which

they, as, Jews, enjoyed, they declared that they had never been in bondage to any man. Thus they changed Jesus' glorious promise of spiritual freedom into an insult: "and lo! their faith had already come to an end." This was quickly followed by a hostility which sought His death (vs. 37, 40). "You claim," said Jesus, "to be the children of God, yet you hate Me, who came from Him. Your aversion to the truth, hatred of Me, diabolic thirst for My blood, shows your voluntary sympathy with, and moral descent from, the devil." Against His perfect holiness, and consequently, truthfulness, they could not say one word (v. 46). But His words so moved their wrath that it burst forth in an unrestrained stream of opprobrious epithets: "Thou art a Samaritan, *i. e.*, enemy of Israel, and hast a demon, *i. e.*, art raving mad." And when, presently, after other words, He announced His self—so eternal—existence, "Before Abraham was, *ego eimi*, I am," nothing was left to them but to worship—or to stone Him. Their inward rage broke forth in a murderous movement. "They took up stones to stone Him." But His hour had not yet come. The shield of God was His protection. He "*ekrube*, hid Himself," thus terminating their most violent opposition. Henceforth, He gradually abandoned the field of battle to His adversaries, until the other special *ekrube* (John xii, 36), with which He closed His public testimony in Israel.

But as He passed by in His escape, He wrought that miracle on a blind man which set the whole city in commotion (John ix). The man was brought to the

Pharisees, not as members of the Sanhedrim, but as the party which upheld the traditional Sabbath-day observance, and to the committee of management, or representatives of that party. His words made a division among them. Thereupon the Jews, so relentlessly hostile to Jesus, stepped to the front, and conducted the investigation. Their purpose was to get fresh grounds of accusation against Him. To gain their end, they attempted to annihilate fact by dogma. Vanquished by the remorseless logic of facts, they, enraged, drove the man out of the hall, and excommunicated him from the synagogue (v. 23). Jesus' words to this noble confessor led some Pharisees to ask Him ironically, "Are we,"—the learned—among the morally, "blind?" "You say you see, therefore your sin remaineth," was Jesus' crushing reply.

Then, in the three pictures of the Shepherd, the Door, and the Good Shepherd (John x, 1-18), of each feature of which the application was directly felt, He contrasts Himself with the Pharisees. He was the Door by which persons entered into the fold, the Good Shepherd which folded, fed and gave life for the sheep. They had exercised the most despotic authority within the theocracy; had interposed between God and the soul; had declared themselves the sole medium by which He could be approached; had made the understanding of scripture their own monopoly (Luke xi, 53); had distributed certificates of orthodoxy and salvation; and had arbitrarily disposed of heaven. (Matt. xiii, 14; xxiii, 13.) They were thieves and robbers.

With these words sounding in their ears, with the consciousness of being humiliatingly baffled in every effort to entrap Him into some word or into some acts against the law, and with the old mortification and bitterness of feeling, intensified by this miracle wrought almost before their eyes, Jesus left them to judge for themselves who He was, and returned to Galilee.

It was now November, A. D. 29. The time was rapidly approaching when He must assert His character and mission before the whole nation, and be received, or rejected, as such. This must be a national act. He, hence, must go to Jerusalem, publicly, and in His official character. He sent messengers, and afterwards other seventy also, to go, two and two, before His face, into every place whither He Himself, would come. (Luke ix, 51-56; x, 1-13.) And while on His way through Perea, the first fresh manifestation of hostility presented itself. One of the lawyers stood up and tempted Him, but failed to involve Him in a conflict with the law. (Luke x, 25.) Though, as a class, lawyers had already, as far back as midsummer, A. D. 28, rejected the counsel of God against themselves (Luke vii, 30), this is the first time that they appear openly among His foes. And a word as to their character and calling is in place.

Though lawyers might be scribes (Matt. xxiii, 35; Mark xii, 28), yet all scribes were not lawyers. Scribes had, lawyers had not, a seat in the Sanhedrim. The "also" of "also one of them" (Luke xi, 44-46), shows that the two callings were distinct. The title, *nomikos*,

was used in the modern sense of the term: "Zenas, the lawyer" (Tit. iii, 18). Lawyers were Mosaic jurists, learned in Jewish jurisprudence, and professional pleaders in Jewish courts. All of them, perhaps, belonged to the party of Pharisees. (Matt. xxii, 35.) They partook of their hostility to Jesus. And though they did not, for they could not, sit on Jesus' trial, yet their efforts to seek an accusation against Him, was one of the things that helped to bring it on.

In Dec. of that year, A. D. 29, a Pharisee, from whatever motive, invited Jesus to breakfast (Greek) with him. (Luke xi, 37-54; xii, 1.) No sooner were they at the table than the host expressed surprise that Jesus had not first washed. Then, against them and the scribes conjointly, Jesus uttered His first woe—the prelude of those subsequently given: "they were hypocrites, making the outside clean, while within they were full of ravening and wickedness; they tithed all manner of herbs, but neglected judgment and the love of God; they were graves, of whose existence men were not aware." And when one of the lawyers present, hearing this terrible denunciation, said, "Master, in this Thou reproachest us also," He pronounced upon them a succession of woes. These things touched the scribes and Pharisees present to the quick. They feared, they hated the Man. Lying, like some wild beasts of prey, in wait for Him, they sought to catch something out of His mouth by which they might accuse Him, and they began to urge Him vehemently, and to provoke Him to speak many things. But they caught not a word

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which they could use against Him. He continued His journey through Herod's kingdom. Certain Pharisees, to gratify their malice, told Him of Herod's purpose to kill Him if He did not speedily leave his jurisdiction. To the manliness, calmness, patience of His reply, they could give no answer. (Luke xiii, 31-33.) On He journeyed, and about Dec. 20th, A. D. 29, He reached Jerusalem. The last time He had gone up quietly and privately. Now He went up publicly—preceded, perhaps, by some of the seventy. The question put to Him by the Jews (John x, 24), indicates that their attention had been drawn, freshly and pointedly, to Him as the Messiah—perhaps from His heralds, thus announcing Him. He, knowing that their rejection of Him would be speedily followed by their putting Him to death, is about to present Himself to the rulers—elders, priests and scribes—to see whether they would recognize and receive Him as the Messiah.

This visit was made at the feast of Dedication. This was a national commemoration of the deliverance by Maccabeus, from the oppression of Antiochus Epiphanes, and of the cleansing of the Temple from his profanation. (1 Macc. iv, Josephus' Ant., xii, 7, 6.) This was a most significant time for Jesus to make a last appeal to His nation, before the Passover. He presented Himself in the Temple. He walked in Solomon's porch, situated in the eastern part of the court, above the valley of Jehoshaphat. The Jews *ekukloosan*, surrounded Him—thus being between Him and His disciples and friends. Their action showed their fixed determination.

Tired of replies, which seemed to them ambiguous, they would not now set Him at liberty until He had spoken the decisive word. "How long," they asked Him, "*teen psucheen heemoon aireis*, wilt Thou raise our mind;" that is, inflame, without satisfying, our national hopes. "If Thou be the Christ, tell us boldly."

The term "Christ" suggested such different ideas to Him and to them, that the question was a perplexing one. Did He say, Yes, they would not understand Him aright. Nor could He say No, for He was the true Messiah. With marvelous wisdom He appealed to His public testimonies, which they had not received, and to the works which He did in His Father's name. Then, after certain words, He declares, "*Ego kai ho pateer en esmen*, I and My Father are One," in unity of nature, so of will, power and property. This would be blasphemy, if not a fact. The Jews so regarded it. Two months before, *eeran*, they had lifted up stones, such as they found about the Temple court, to stone Him. This, however, was a threat, rather than a determined purpose. (John viii, 59.) But now, *ebastasan*, they carried them. They may have brought them with them; or they had gone some distance to get them. This shows the fixed purpose to do what before they had only threatened, and clearly exhibits the rapid growth of their malice in the past two months. They declare that they stone Him for blasphemy, in that, being a man, He makes Himself God. From this charge He, by an appeal to Scripture and to His works, clears Himself. They then sought again to arrest and

bring Him before the Sanhedrim for judgment. But He broke through the circle which they had formed around Him, and escaped to Perea, the only place of refuge now open to Him from the malice of the Jews, but where He was exposed to the anger of Herod (John x, 39, 40; Luke xiii, 31, 32), and to the assaults of the Pharisees. Again they raise the question of healing on the Sabbath day. And again were they silenced by His home-thrust, "Will you not pull an ox out of the pit on that day?"

While yet in Perea, He was called (Jan.-Feb., A. D. 30,) to Bethany, about a mile distant from Jerusalem, by tidings of the sickness of Lazarus. When He reached the village Lazarus had been four days dead. He at once called him forth alive out of the tomb. This stupendous fact exerted a diverse impression upon the Judeans present. Many of them believed in Jesus. But some at once carried the news of the miracle to the Pharisees in the city. The tidings spread rapidly. The excitement was intense. The fact could not be denied. The influence over the public mind, which it gave Jesus, was immense. Unless He was stopped, none could tell where it would stop. Already had the penalty of confessing Him as the Christ, excommunication, failed to destroy it. The general impression in the city was that His enemies would not rest until they had killed Him. (Mark iii, 6; John v, 16-18; vii, 25, &c.) But hitherto all their efforts to get Him out of the way had failed. The enthusiasm which the Bethany miracle aroused in the people was the last drop which makes

the full vessel overflow. Their rage knew no bounds. If they would not yield to such a proof of Messiahship, they must kill. Their fierce purpose was fixed to get Him out of the way at once. The chief priests and Pharisees hastily gathered *Sunedrion* (the absence of the article indicates that the word is here a proper name,) the Sanhedrim together. The imminence of the danger and the certainty that something must be done are strongly expressed in the two present terms, “*poiei*, He is doing many miracles, and in *ti poioumen*, what do we?” “If we let Him alone, all will believe on Him.” His popularity, then, will lead to a popular rising. And the Romans will use this as a pretext for destroying our capital, Temple and national polity, and blotting out our name from the map of the world. Then, what will become of our power?—a thought brought out forcibly by the position of the pronoun, *hemoon*, before the two substantives, “place,” “nation” (Godet). And it is better that He should die, so said Caiaphas, than that the nation should perish through Him. To this decision the Sanhedrim came—the fixed result of the purpose formed—as we have seen—when Jesus was before them in the first year of His ministry. This decision implied that His death must be accomplished in the legal way. This could be done only by the Roman authorities. He, then, their religious victim, must be disguised as a political offender. From that day forward, they consulted, *sunebouleusanto*—all subsequent meetings of Sanhedrim had only one object, *i. e.*—how to effect their purpose. Henceforth, He was a doomed

man. And with Him, Lazarus, too. For, through his resurrection, many of the inhabitants of Judea and Jerusalem—the people on whom the rulers depended—were believing on Jesus (John xii, 10, 11). Henceforth, a price was on His head. It may be that it was at this time that the proclamation, to which John, possibly, alludes (xi, 17) and of which the Babylonian Gemara thus speaks, was issued: “an officer having, during the forty preceding days, publicly proclaimed that this man, who, by His imposture, had seduced the people, ought to be stoned, and that any one who could say aught in His defense was to come forward. But no one doing so, He was hanged on the evening of the Passover.” (Lightfoot, *Hor. Heb. Talm.*, pg. 460.)

The candid judgment of history must be, that truth, justice, Jesus, were sacrificed to a selfish policy. They had no faith in Him as the Messiah, nor in His ability to establish a Kingdom. They could not deny His influence and popularity. They believed, honestly, perhaps, that an insurrection might occur, and that its outcome would be the ruin of the nation. But this anticipated disaster to the nation troubled them only in so far as it affected themselves personally. Their own total overthrow was involved in that of the nation. For this they were concerned. And in the vain hope that they would thereby save themselves, they determined that Jesus should die.

He, therefore, walked no more openly among the Jews. Going into the country near to the wilderness, He there remained with His disciples until early in

March. His hour, He knew, had now come, when He must die in Jerusalem. He determined to enter the city with all publicity. Leaving Ephraim, He went to the Jordan valley, and in the vicinity of Jericho He fell in with some of the pilgrims on their way to the city to purify themselves for the approaching feast of the Passover. Those who had already reached the city, had heard of the order for His arrest, and inquired among themselves, as they stood in the Temple, "Think ye that He will come to the feast?" They knew not that He was then on the way. His disciples accompanied Him. In His manner and appearance there was something that amazed and awed them (Mark x, 32). Before they reached Jericho, He took the twelve apart from the pilgrims, and with a greater particularity than previously, He told them, for the third time, of His approaching death at Jerusalem. (Matt. xx, 17-19; Mark x, 33, 34; Luke xviii, 31-34.) On Friday, March 31st, He reached Bethany. In this sweet retired spot, where He had raised Lazarus from the dead, and from whose contiguous wooded slopes He afterwards ascended to heaven, He rested on the Sabbath. And from the quiet seclusion of Mary's home, He, on Sunday, April 2d, started on His solemn and triumphal entry into the city. It was a wonderful procession, whose significance appears in the fact that the record of it is given by all the evangelists.* So, now, as the pilgrims, already in

[*The Synoptists mention the fact, but give no adequate reason for the outburst of enthusiasm. This was the resurrection of Lazarus, an incident given only by John.]

the city, heard that Jesus was coming, they caught the enthusiasm of those accompanying Him. Taking branches of palm trees in their hands, they poured out in a vast stream to meet Him. The two streams met at the descent of the Mount of Olives. Many spread their garments in the way. Others cut down branches from the trees, and strewed them in the way. And when Jesus was now at the descent of the Mount, overlooking the city, there went up, from the vast throng, a mighty voice of praise to God; loud Hozannas to the Son of David; and shouts of welcome: "Blessed be the King of Israel, that cometh in the name of the Lord."

Their actions, aspirations and rejoicings, expressed in symbols and songs, shows the meaning of this demonstration. It was the Messiah, whom the people welcomed and saluted in the person of Jesus. And for the first time in His ministry, Jesus accepted the homage offered Him, and the popular demonstration in His favor. He came as a King, and received, as rightly belonging to Him, the kingly honors and acclamations which the people paid. It was His coronation for death; His formal assertion of His Messianic claims; His last appeal to the rulers and nation to receive Him in His royal character. As He passed along the streets "all the city was moved." "Who is this?" the citizens inquire. "Jesus, the prophet of Nazareth of Galilee," the multitude reply. And this local pride of the Galileans in Him set the citizens of Jerusalem against Him, as His being saluted as King alarmed the Sadducees, who, if not friendly to Rome, feared her power,

and dreaded her unpitying wrath; and His being saluted as the Christ filled the Pharisees anew with rage. They said among themselves, “*Ide, behold*”—alluding to the unexpected spectacle just witnessed—“the world, *apeelthen*, is gone away after Him.” Against this, an accomplished fact, “you have accomplished nothing.” And this mutual reproaching of each other points out the bearing of the entry upon the final catastrophe. They felt how impotent they were in the fact of this enthusiastic and imposing demonstration. They saw that the very ground was giving way beneath their feet. Yet, at least on that day nothing could be done.

Jesus having entered into the Temple, and “looked around about on all things” (Mark), as if to see whether they were done according to His Father’s will, went out, and returned to Bethany with the twelve (Luke xix). On the next day, Monday, April 3d, He returned into the Temple, and cleansed it the second time, the enthusiasm of the people allowing no interference from the chief priests. Then followed the healing of the blind and lame, and the children’s shouts, “Hozanna to the Son of David.” These wonderful things occurring in the Temple, quickened, intensely, the already fiery rage of the chief priests and scribes. They remonstrated. They, and the chiefs of the nation, (Luke xix, 47,) sought to kill Him. But they could not find what to do; nor could they lay hands on Him, for they feared Him, because of His immense influence with the people.

On the next day, Tuesday, April 4th, as He was walk-

ing and teaching in the Temple, He was confronted by a deputation from the Sanhedrim (Alexander, Meyer). For the phrase, "the chief priests, the elders and the scribes," denotes the Sanhedrim acting officially (Lightfoot). It was influential in numbers and position, being headed, not improbably, by Caiaphas, the official, and Annas, the legitimate, High Priest. They demanded of Him by what authority He had cleansed the Temple, and in it had wrought cures, and allowed the children to shout Hozanna to Himself as the Messiah? And who gave it? They had a right to demand the credentials of one exercising the prophetic function. But as Jesus had already abundantly authenticated His claims and mission, this action could only be the result of impotent passion, these inquiries only hostile in design. The object evidently was to involve Him in a criminal charge.

Jesus, in reply, asked them a question, "Whence was the baptism of John?" which placed them in an inextricable dilemma. If they said, "from heaven," He would ask, "Why did ye not, then, believe him?" If of men, they broke with the people; and this, they could not afford to do. They saw that they were caught. They could extricate themselves only by a desperate step, a confession of ignorance which was hypocritical. They, after consultation, declared they could not tell. "Neither tell I you," said Jesus, "by what authority I do these things." Thus did He compel them to feel the burden of their guilt in rejecting the testimony of John. Then, in the parables of "the Vineyard," "the Two Sons," "the Wicked Husbandmen," and "the Mar-

riage of the king's son," He pointed out to them the trust and responsibility of their office, denounced their faithlessness and fearful wickedness as God's laborers, in turning His vineyard into their private possession, pronounced their coming deposition, degradation and displacement by strangers better than themselves—"the Kingdom of God will be taken from you, and given to others," and the destruction of the city and system for its sins and crimes—"upon both, the rejected stone would fall, and crush them to pieces." Then He demonstrated anew His own Messianic power and right to the Kingdom. They had come to annihilate Him by a stroke of authority. But He had annihilated their authority. He had shown them that the reality of their power had been forfeited, and that, unfit to discharge the duties of office, nothing now remained but the form. (And this is the light in which He regarded the Sanhedrim during His trial.) They saw that He had spoken these parables against them. Their rage knew no bounds. They sought to lay hands upon Him, but fear of the people restrained them. They left Him, humiliated by defeat, and He remained in the Temple its actual Lord.

On the same day a final and systematic effort was made to entrap Him in His words. In this effort the Pharisees were the leaders. Their purpose was to get hold of something through which they "might deliver Him unto the power and authority of the governor." They, after consultation, sent a committee of their own members, and with them certain of the Herodians then in the city. Though Jesus' success for the present con-

cerned only the ruling authorities in Jerusalem, yet Galilee, and Herod's government there, might become involved. To stop such a contingency, these men sink their hostility to the Pharisees in their hostility to Jesus. They, to mask their design, sent high-born, academical youth, who, feigning themselves as just men, students of casuistry, come as spies. With hypocritical cant they express a high respect for His person. They flatter His wisdom, independence, fidelity to truth. They ask, "Is it lawful to give tribute to Cæsar?" If He said "Yes," then the Pharisees would accuse Him to the people as One who struck down their national beliefs. Thus would they be alienated. If He said "No," then the Herodians would accuse Him to Cæsar, and He would thus bring down on Himself the crushing power of Rome. But He said neither word. By His "render unto Cæsar the things that are Cæsar's, and to God the things that are God's," they were completely vanquished, and withdrew.

The Sadducees then tried their skill. Equally disguised as to purpose, they were more direct and outspoken. They put a skeptical, scoffing question about the resurrection, whose solution, they were sure, would defy His power. But His reply was triumphant. Even certain scribes expressed their satisfaction. The Sadducees were put to silence, and withdrew.

Having failed to involve Him in a political charge, the Pharisees again come forward. Now they try to involve Him in a charge of blasphemy, in (a) getting Him to assert monotheism, and then (b) accusing Him of say-

ing that He was the Son of God. They send one of their number, a lawyer, evidently, of great reputation for skill, "Which," said he, "is the great commandment?" Jesus' answer delighted, almost won the lawyer, and, with His other replies, so impressed His foes with the uselessness of trying to entangle Him, that "no one after that durst ask Him any question." And He put to the baffled Pharisees one question concerning the Christ's relation to David which permanently closed their lips (Matt. xxi, 41-46).

Then in the hearing of all the people, He (see Matt. xxiii) closed in upon them and the scribes with those awful charges of hypocrisy, pride, selfishness and greed, those terrible denunciations, those solemn warnings and startling words of woe which burst upon them like a storm of hail. He, in the severest terms, denounced their covetousness, hypocrisy, pride, pretense of prayer, neglect of the weightier matters of the law, justice, mercy, faith, their unfaithfulness to their own laws, and their disregard for the rights and feelings of parents, and of the poor. He condemned their beliefs, and their perversions, and annulling of the Scriptures, by vicious interpretations, and by traditionalism. He accused them of stilted pomp and hollow piety, of subtle, but deadly, vices, of plundering the poor, of imposing rules which they did not themselves observe, of doing good deeds from unworthy motives, of having hearts in which little good was found, of assuming airs and superiority of their persons, by parade of manner and superiority of dress, and of liking to be called of all

men, "Rabbi," and to occupy chief seats in the synagogue and at feasts. In one word He denounced them as vile, and their whole system as destructive of all true virtue. In the sweeping charges against them, and in the tremendous woes pronounced upon them, He seems, at first sight, to have departed from that spirit of meekness, of gentleness in judging others, and of abstinence from the imputation of improper motives, which is one of the most characteristic and original charms of His own precepts. His death, it has been said, may, in a certain sense, be said to be the price which He paid for these righteous words against the spirit, actings and teachings of the Pharisees. (Smith's *Bib. Dict. Art. Phar.*) But these words were spoken only three days before His death, and after the Sanhedrim had determined that He should die. And their effect upon them was not to make them more determined foes, but to drive them, terror-stricken, out of the field of conflict—showing, thereby, that they felt the truth of His allegations. Their hate had not cooled, but their activity was paralyzed. They ceased, as a party, to take any further steps against Jesus. Their name wholly disappears from the record of the events through which the Sanhedrim accomplished their own malignant will. The formula, "the Pharisees, &c.," so constant before, wholly disappears, and in its place is, "the chief priests and elders," "the chief priests and scribes, &c." These were the perpetrators of the tragic deeds of those eventful days. And this fact warrants us, we think, to say that Nicodemus and Gamaliel, perhaps, took no part in the trial of Jesus.

On that same evening, (Tuesday, April 4th), Jesus told His disciples of His being then, on that very evening, while speaking, betrayed, "is betrayed to be crucified." (Matt. xxvi, 2). And at that very time the chief priests, elders and scribes were in secret and extraordinary session at the palace of Caiaphas. To all the motives hitherto acting upon them were now added the events and words of this day. They were inspired by a firm determination to kill Jesus at once. They dared not take Him on the feast-day for fear of an uproar of the people. They must seize Him by craft. How, they knew not. Judas' sudden appearance in their midst, and proffer to betray Him, resolved the difficulty. They at once made a covenant with him. And he began to watch "for an opportunity to betray Him in the absence of the multitude."

We have already given a sketch of the scribes. The elders were officers who filled both a political and religious position. The office was in existence under the patriarchal system, and during the bondage in Egypt. Under the Mosaic constitution they were the representative senate of the whole people (Num. xi, 16). And after Synagogues were established, they were their rulers. They exercised the rights of sovereignty, acted as a court in capital cases, and were charged with the execution of the sentence. The people were bound by their acts. (Josh. ix, 15; Num. xv, 22,35; xxiv, 12; Lev. xiv, 14.) Gradually, their authority extended to all matters relating to the public welfare. After the powers which they had originally exercised, were con-

ferred upon the Sanhedrim, they continued as a distinct body, but always acted in conjunction with it, and were one of the classes from which its members were chosen. (Mark v, 22; Acts xviii, 15; xviii, 8, 17; Lightfoot's Works.) They had great influence, always took an active part in the management of public affairs, and were deeply interested in all events affecting the public welfare.

No such charges lie against them in the sacred pages, as against their associates. When first mentioned in connection with Jesus, it is on a benevolent errand. (Luke vii.) When next mentioned, it is as one of the parties which would be involved in the guilt of Jesus' sufferings and death (Matt. xvi, 21). No reason is given for their hostility. They appear no more until the Tuesday before His death, as part of the deputation of the Sanhedrim (Matt. xxi, 23). And from this day on they are constantly associated with the chief priests and scribes in all their murderous efforts. (Matt. xxvi, 3, 47, 57, 59; xxvii, 1, 5, 16, 20, 41; xxviii, 12; Mark xiv, 43, 53; xv, 1; Luke xxiii, 52.)

But neither the elders nor scribes were as bitter and implacable foes as were "the chief priests." The priests, as a class, seem to have had no share in the guilt; the term, *hiereus*, priest, being invariably used in the Gospels—except Luke x, 31—as expressive of office, merely. But the term, *archiereus*, translated sometimes "high," sometimes "chief," priest, is always (except in Matt. ii, 4; xxvi, 51, 58; Mark ii, 24; xiv, 47, 66; Luke iii, 2; xxii, 50; John xviii, 10, 15, 16), associated with the

hostility to Jesus. The high priest was the head of the hierarchy. Those who had filled this office, and the heads of the twenty-four courses into which the common priesthood was divided, were called "chief priests." The former were, *ex-officio*, members of the Sanhedrim; and the latter were legally eligible to a seat in it. (Wiener, *Art. High Priest, Carpzov. App. Crit.* pg. 102.)

The office was of divine appointment. Its duties, except the higher and more ethical ones of acting as judges in certain cases, and of teaching the people the divine statutes (Deut. xvii, 8-13; xx, 1-5; xxiii, 10; Lev. x, 11, &c.), were confined to sacrifice and offering. Every detail of their work was laid down; and it was, through all changes of the national life, fixed and immovable.

This stereotyped character was given because of the profoundly significant ceremonial and typical import of the office. The priest was to draw near to God for the people, and make, by a symbolic sacrifice, an atonement for them, and receive for them, blessing from God. Thus, too, did he type the High Priest to come. The appointment, purpose and work made this order the holiest, and the position the noblest, on earth. Its occupants were to be men of pure lives, conservators of the great ideas of the theocracy, and the diffusers of a healthful and ennobling influence on the life, religious, social and national, of which they were a most important element. At times their lives and labors made them a blessing. But usually, the reality was sadly far below the ideal. The constant tendency of the order, from the days of Eli, was towards degeneracy. Now and

then a noble one appeared, and some of them, as Jeremiah, Zachariah and Ezekiel, entered deeply enough into the divine thought to receive a call to the higher office of prophet. But for the most part their history is one of routine and of corruption. Their ignorance and indifference prevented them from the exercise of the teaching and judicial functions, and their lives exposed them to the severest rebukes. They never protested against, but often shared in, the idolatry of the kings and people. Sometimes they allowed it even in the Temple itself. (2 Chron. xvii, 7-9; xix, 8-10; Jer. ii, 8; viii, 1, 2; Ez. xl, 22; xliv, 12.) They ate unclean things, and polluted the Sabbaths. They were covetous, sensual, servile, tyrannical, adulterous and drunkards. (Js. xxviii, 7, 8; lvi, 10-12.) These scandals called for the severest denunciations. And against the priests the prophets constantly appeared.

The Captivity effected a reformation. But Malachi's outcry against their wrongs shows how ineffectual was this, or any discipline to effect more than a temporary one. And the closing voice of the Hebrew seers, shows how the order had entirely failed to fulfill its mission of maintaining the religious life of the nation, in its divine and ennobling purity and vigor.

Afterwards, an improvement again began, which, so far as the nobler spirits of the order, such as Zacharias (Luke i), were concerned, continued to the time of Christ. These, apparently, were not unfriendly to Him. Some of them, it may be, gave the facts that occurred in the Temple at the time of the crucifixion (Matt. xxvii, 51).

And of them a great number became, after Pentecost, obedient to the faith (Acts vi, 7).

But these were poor, uninfluential in the public life, and despised by the wealthy, worldly, powerful members of the order. These latter are delineated by a stroke in the parable of "the Good Samaritan" (Luke x, 31). So are the High Priests. In the time of the Macca-bees, they became rather a civil magistrate than a religious officer. And in the time of John Hyrcanus they subordinated the cause of religion to personal ambition. In the time of Josephus they were, so he says, and he knew them well, proud and intensely selfish, used their office for personal ends, and neglected, or perfunctorily performed, its duties. As the Pharisees regarded man as made for the Sabbath, so the high priests acted as if both God and men existed for them. (Mal. i, 5-14; ii, 7-11, 17.) To them Judaism was a sacerdotal system. Man's character was estimated by the amount of sacrifices that he offered, and of the money he gave. Hence they exalted the ritual above the ethical and practical, and while zealous for everything that upheld, were fierce against everything that tended to destroy the system which gave them influence, wealth, and a high social and political position.

They had no living faith, and no honest theocratic zeal. They aimed only at splendor, ease and social influence. These, they saw, could be obtained, and their ritual maintained, under foreign rule. They, hence, were Sadducees. (Acts iv, 1, 6; v, 17; Jos. Ant. xv, 9, 1.) And being thoroughly under the teaching

and spirit of that sect, they adjusted themselves to the dominion of Rome as easily as their ancestors had to that of the Persian and Greek.

This rule sustained them, and they sustained it. They allowed Herod and his family to institute and depose the acting high priest, at will. And this he did so frequently that twenty-eight persons filled the office in less than a century. (Jos. *Ant.* xv, 1; 2, 4-7; 3, 1; 9, 3; xvii, 4, 2; xviii, 5-1; Shurer, *Die. archiereus im, N. T. Stut. u Krit.* 1872, pg. 529, et. sq.) Now this exercise of arbitrary power, which regarded not the legal or personal fitness of the candidate, but political expediency, or personal ends, was a degradation of the office, and had a most depressing effect upon the occupants of it. They could grow rich on the illicit gains. They had a seat in the Sanhedrim. This gave power and influence. Hence the office was courted, and became the football of ambitious and designing men. It being the gift of the foreign rulers, they were courted. Their influence was sought, and when obtained, held, at the expense of manhood and of every true theocratic principle.

These facts show us the ground of their hostility. They were indifferent to His deluding the people—as they thought—by His teaching, healing, working miracles, and claiming to be the Messiah. All this touched not their order, office and influence. Nor—because they hated them—did they care how many and severe rebukes He gave the Pharisees. But when He left the synagogue and went into the Temple, and assumed the

authority to cleanse it, and to teach and heal in it, He—for He belonged not to the priestly family—invaded their exclusive domain. They might overlook the bitter rebuke of their avarice and faithlessness to God, which accompanied the act of cleansing. But they could not forgive the loss of their great, if illicit, gains, nor the heavy blows to their sacerdotalism given by His life, actions, words—such as, “I will have mercy, and not sacrifice”—under which their system and themselves would go down in one common ruin.

This was the very core of their hate. The Pharisees were actuated by theocratic zeal, they by intense selfishness. And this will always, if needs be, and it can, resort to extreme measures, to gain its end. To make themselves secure, they sacrificed Jesus. Their hate was too deadly to be appeased by words. They could not argue, but they could strike. They did not care to strike until they had Him in their power, and then the blow would be final. There is something startling in the frequency (seventy-five times) with which they are mentioned in the history of the Passion of Jesus. Implacable foes from the first cleansing of the Temple, and the soul of the conspiracy against Him, they determined to kill Him as soon as they could. To them belongs the chief guilt of the arrest, the mockery of a trial, the agony, the tragic scenes of the cross. They could not touch Him in Galilee. Their name is never mentioned among the parties there seeking His life. But every time He went into Jerusalem, He went into the jaws of death. This fact, and their purpose, Jesus

knew full well. Thrice He foretold His disciples that He would be killed by the chief priests and scribes. And now they are perfecting the arrangements which will insure their success.

We have now reached that point in the history of the conflict between Jesus and “the Jews” where His arrest occurred. This brief sketch will enable us to enter, with a clearer intelligence, upon the investigation of the facts connected with the trial. In its study will be found some further remarks upon this hostility, and to the history of the trial we now turn.

SECTION II.

JESUS ARRESTED.

Matt. xxvi, 47-56; Mark xiv, 43-52; Luke xxii, 47-53; John xviii, 2-12.

The continuous narrative of the above passages is as follows:

And he that was called Judas, one of the twelve, which also betrayed Him, knew the place—*i. e.*, *Gethsemane*—for Jesus oftentimes resorted thither with His disciples. Judas then having received a band of men and officers from the chief priests and Pharisees,* and the scribes and elders of the people, cometh thither.

And as He *eggeken* was approaching, (Mark xiv, 42, e. v., at hand), Jesus said to His disciples—*the eleven*:

Rise up, let us be going; lo, he is *eggiken*, approaching, that doth betray Me. And immediately, while He yet spake, lo, Judas came, and with him a great multitude, with swords and staves, with lanterns and torches, and weapons. And Judas went before them.

Jesus, therefore, knowing all things that should come upon Him, *exelthoon*, went forth—*i. e.*, *out of the garden*—and said unto them,

Whom seek ye?

They answered Him, Jesus of Nazareth.

Jesus saith unto them, I am He.

And Judas also, which betrayed Him, stood with

* This is the last mention of them in connection with the trial of Jesus.

them. As soon then as He had said unto them, I am He, they went backward, and fell to the ground.

Then asked He then again, Whom seek ye?

And they said, Jesus of Nazareth.

Jesus answered, I have told you that I am He. If, therefore, ye seek Me, let these go their way, that the saying might be fulfilled which He spake. Of them which Thou gavest me, I have lost none.

The betrayal.] Now he that betrayed Him, had given—gave—them a sign, saying, Whomever I shall kiss, that same is He; take Him, hold Him fast, lead Him away safely. And forthwith, as soon as he was come, he goeth straightway, he drew near to Jesus to kiss Him, and said, Hail, Rabbi, and kissed Him.

Jesus' last word to Judas.] And Jesus said unto him, *etaire*, Comrade, wherefore art thou come? Judas, betrayest thou the Son of Man with a kiss?

Then came they, the band and, *chiliarchos*, the captain—*i. e.*, of the *Roman soldiers*—and *huperetes*, *Temple police* officers of the Jews, and laid hands on Jesus, and took Him, and bound Him.

When they which were about Him saw what would follow, they said unto Him, Lord, shall we smite with the sword? And behold, one of them which were with Jesus, and stood by, Simon Peter, having a sword, stretched out his hand and drew his sword, and smote a servant of the high priest, and cut off his right ear. The servant's name was Malchus.

And Jesus answered and said—to those holding Him—suffer ye thus far—*i. e.*, loosen your hold enough for Me to touch the ear.— And He touched his ear, and healed him.

Then said Jesus unto Peter, Put up thy sword again into his place, the sheath: for all they that take the sword shall perish with the sword. Thinkest thou that

I cannot now pray to My Father, and He shall presently give Me more than twelve legions—72,000—of angels? But how then shall the Scripture be fulfilled that thus it must be? The cup which My Father hath given Me, shall I not drink it?

In that same hour Jesus answered and said unto the multitude, the chief priests and *strateegous*, captains of the Temple, and the elders which were come to Him, Are ye come out as against a thief, with swords and staves, for to take Me? When I was, sat daily with you in the Temple, teaching, ye stretched forth no hand against Me, ye laid no hold on Me, ye took Me not; but this is your hour, and the power of darkness: and the Scripture must be fulfilled.

All this was done that the Scriptures of the prophets might be fulfilled.

Then all the disciples forsook Him, and fled.

And then—as they were leading Jesus away—there followed Him a certain young man, having a linen garment cast about his naked body: and the young men laid hold on him. And he left the linen garment, and fled from them naked.

The Sanhedrim were afraid to arrest Jesus in public. He was popular. The people were inflammable. Many believed Him to be the Messiah. Had a hand been laid on Him in a crowd, or in a public place in open day, an explosion of feeling would have occurred, which would at once have led to a conflict with the all-powerful conqueror. But once in the power of the Sanhedrim, by a legal arrest, the people would be afraid to move in His favor. The arrest must be made stealthily. And while the how of it was still agitating the council,

Judas' unexpected appearance and proffer at once solved the difficulty, as to the way. His action, as to the time (Matt. xxvi, 5), however, was precipitated by Jesus' words: "That thou doest, do quickly" (John xiii, 27).

He went at once from the "upper room" to the chief priests. Arrangements were speedily made for Jesus' immediate arrest. The warrant was at once issued to a captain of the Temple-guards, or police. (John vii, 32, 35, 45; Acts iv, 1; v, 26, 27.) The arresting party must be attended by Roman soldiers, to act as occasion required; and especially, because the plans involved an assemblage of Jews by night. This was forbidden, except under the surveillance of a military officer. Accordingly, a band—*speira*, a term which, in the N. T., always signifies a division in the Roman army—was detailed from the German Legion (Olshausen), then occupying Fort Antonia. They were commanded by the tribune—*chiliarchos*—himself. They—or the police—carried, besides their swords, lanterns in which oil was burned, and long-handled torches of pitch. Some of the chief priests and elders accompanied, and a great crowd of their servants, and of people, followed them. Guides led the way.

They reached the garden—so well known to Judas, because he so often had been there with Jesus—about, or soon after, 1 A. M., Friday, April 7th, A. D. 30. The military were posted outside. The Jewish officers, who alone could arrest a Jewish offender, were about to go into the garden, followed by part or all of the crowd. But Jesus, who, perhaps, had seen the lights as they

had moved down the opposite slope, and who knew, certainly, all things that should come upon Him, went forth *exelthon*—perhaps, while the officers stopped at the entrance to consult—and, in calm majesty, met the traitor and his band at the gate. In the full consciousness of the importance of that moment, He asked, Whom seek ye? Some who did not know Him, said, Jesus of Nazareth. With the power and repose of heaven He replied, I am He. This mighty word, so unexpected, so full of dignity, and enforced by the transcendent elevation of His bearing, caused Judas and the crowd to recoil. Some, Judas, among them, fell to the ground. This was no miracle. The power of His presence, and the dignity, the moral ascendancy, that beamed forth from it, affected them, as it did the buyers and sellers in the Temple, in the profoundest manner. (See also Mark vii, 50; John vii, 46.) Thus He showed them that His surrender was a perfectly voluntary act, that He was a prisoner, not by the power of man, but by, and for the will of, God. And thus, also, He effected the shielding of His followers from arrest.

Then came the kiss, the customary one of the disciple to his Teacher, but now given by the traitor as a sign. "Comrade," exclaimed Jesus, "betrayest thou the Son of Man with a kiss?" This was followed by the immediate seizing of Jesus. Soon as arrested, the Roman officers became responsible for His safe keeping. At once the soldiers and Temple-guard bound Him. If this was done according to the Roman usage (Acts xxi, 33), He was chained by the wrists to two soldiers (Acts

xii, 6), or bound with thongs (Acts xx, 22-25). Then arose the excitement among His followers, during which Peter rashly cut off Malchus' ear, which Jesus at once healed. Then He spake those great truths which rebuked Peter's rashness, showed the infinite ease with which He could overcome His foes, His purpose to drink the proffered cup, and to fulfill the Scriptures, and the baseness of the fact and manner of His arrest. By this time the eleven were completely terrified. Jesus had always been an enigma to them. And the most obscure, as the most terrible, fact, was that He must be rejected and be crucified. When He first intimated it, Peter repelled the awful idea. This obscurity was deepened, and this dread increased, by His intimations of sorrow after the resurrection of Lazarus, and the triumphal entry into the city. And no wonder; for the grief of God is too deep for the thought of man. Jesus' great thought, life out of death, lay outside the horizon of their thinking. Now, His sudden arrest bewildered them. Their hopes were blasted. What the end would be they could not tell. Terror-stricken, they all forsook Him, and fled.

As the soldiers were leading Jesus away, a young man, who had been aroused out of his sleep by the tumult, and had come out in his night dress to see what was going on, was laid hold on by some of "the young men." In his effort to escape he was disrobed, and fled from them naked. But the soldiers moved on with their prisoner. Alone and friendless, He was led back along that same road which He had passed a free man

two hours before. He reached the city before 2 A. M., passed through its silent streets, was taken directly to the high priest's house, and was fast in the power of His foes while Jerusalem was yet fast asleep.

We look back over that Gethsemane scene. We see, that great as Jesus always was, never was He greater, never did He more admirably exhibit the finest attributes of the grandest humanity than in this garden, on this the night in which He was betrayed. Will He, while going through the terrible scene yet before Him, will He, while drinking the cup, exhibit as admirable a character? We shall see.

JESUS BEFORE ANNAS.

His First Examination.

Matt. xxvi, 57; Mark xiv, 53; Luke xxii, 54; John xviii, 12-24.

The continuous narrative of the above passages is as follows:

And they that laid hold on Jesus, led Him away into the high priest's house, and led Him to Annas first, for he was father-in-law to Caiaphas, which was the high priest that same year. Now, Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

The high priest then asked Jesus of His disciples, and of His doctrine.

And Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou Me? Ask them which heard Me, what I have said unto them: behold, they know what I said.

And when He had thus spoken, one of the officers which stood by, struck Jesus with the palm of his hand, saying, Answerest Thou the high priest so?

Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou Me?

The opinion of the great body of modern scholars is, that the high priest's house was the official residence of the acting high priest, so of Caiaphas. According to oriental custom, the palace was occupied by all the members of the family, as well as the ruling person. And so identified were Annas and Caiaphas in public opinion, that Luke (iii, 2) mentions them as exercising the office in common, the one as the titular and *de jure*, the other as the acting high priest. And it is most probable, therefore, that Annas occupied apartments in the sacerdotal palace, perhaps on the opposite side of the court. This was the house into which Jesus was taken, and brought before Annas—called in Jewish writings, Hanan—first.

He—Josephus is our authority—was, at this time, the oldest ex-high priest living, and had passed his seventieth year. Though not so noble looking as Caiaphas, his face showed great powers of mind and great decision of character. His personal influence would be great anywhere. This added to his official, and also his family, position, as the head of the great Sadducean, and their reigning priestly family, the Boethusin, made him the most influential man in Jerusalem. Because the least displeasing man to both Jews and Romans, he had been appointed, A. D. 7, high priest by Quirenus,

imperial governor of Syria. Some years later he was deposed. But his family had, since that year, held the office, with only a break of two years, and he retained the title and influence of the office to the day of his death. Without him nothing of moment was done in the affairs of the theocracy. Four of his sons became high priests, and his daughter was the wife of the high priest Caiaphas. He was avaricious, crafty, cruel. His seizure of his prey was like the spring of a tiger, and he never relaxed his hold until he had gained his ends.

He had been sitting up, perhaps, with others, and awaiting the arrival of Jesus, who now was brought before him. This was done, perhaps, to gratify his desire to see the Man towards whom he felt so deadly a hate; and to pay court, also, to one whose influence would have great weight with the council and populace; and, also farther, perhaps, by agreement between him and Caiaphas, to allow him opportunity to talk with Jesus while the Sanhedrim was assembling, and thus get something which could be used as testimony against Him.

Whatever the motive, before Him Jesus was placed. To throw Him off His guard, perhaps, He was unbound. The interview was not private, for officers, at least, were present. And if John was not in the room, he and Peter were in the outer court of the palace. Annas asked Jesus of His disciples and teaching. This could scarcely be called a preliminary examination. No legal forms were observed. No witnesses were produced. It seems an informal interview. To Annas' insidious questions, put to overawe, and to in-

volve Jesus, through their answer in the charge of secret apostacy, Jesus gave answers unsuitable to a judicial investigation, but most appropriate to the inquisitorial and impertinent questions of a heresy-hunting priest. He was, He said, free from any secret teaching and association. He was no secret plotter, or apostate. He had frankly spoken in public, and to the world. "I ever taught in the Synagogue, and in the Temple, whither the Jews always resort. Why askest thou Me? ask them which heard Me, what I have said unto them: behold, *outoi*, these"—pointing, perhaps, to those standing by—"know what I said,"—the implication being that they could tell, if they would.

This unexpected answer silenced, baffled, irritated Annas, as truth, calmly spoken, always will do to those who are hurt by it. His face betrayed his feelings: this is defeat, and so a fresh offense. A captain of the Temple, standing by, interpreted the look. With his baton, or with his hand—*rapisma*, may signify either—he struck Jesus, saying, "Answerest Thou the high priest so?" So Zedekiah smote Micaiah. So Pashur smote Jeremiah. So one, by the order of the high priest, Ananias, smote Paul. And The Spirit thought it not beneath His dignity to announce centuries before, "So will they do to the Teacher and Judge of Israel." (1 Kings xxii, 24; Jer. xx, 2; Acts xxiii, 2; Is. l, 6, 7; liii, 7; Mi. iv, 14. See, also, in these prophecies the contrast between Jesus' state of mind and theirs who gave the blows.)

Paul, similarly insulted, flamed into sudden anger,

and scathed the ruffian hidden under the priestly robes, and his abettor. But this unrebuked forerunner of the cruel insults and indignities of that day disturbed not Jesus' repose of spirit, and gave Annas no point against Him. It was the only indignity of that day that called forth a word from His lips. But since it was necessary for Him, once for all, to assert His own absolute innocence, He, with becoming dignity and firmness, reproved the insult, which, with such noble meekness he bore: "If I have spoken evil, bear witness of that evil: but if well, why smitest thou Me?"

SECTION III.

Simultaneously with this scene in the palace, one exceedingly sad was occurring in the open court. This was,

PETER'S DENIALS OF JESUS.

At the supper Jesus had foretold Peter of his impending danger and fall. The narrative, found only in John, is as follows (xiii, 36-38):

Simon Peter said unto Him, Lord, whither goest Thou?

Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterward.

Peter said unto Him, Lord, why cannot I follow Thee now? I will lay down my life for Thy sake.

Jesus answered him, Wilt thou lay down thy life for My sake? Verily, verily, I say unto thee, The cock shall not crow till thou hast denied me thrice.

On the way to the Garden, Jesus repeats His warning (Matt. xxvi, 31-35; Mark xiv, 27-31; Luke xxii, 31-38):

And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee.

Peter answered and said unto Him, Though all men shall be offended because of Thee, yet will I never be offended.

And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

And he said unto Him, Lord, I am ready to go with Thee, both into prison, and to death.

And Jesus said unto him, Verily I say unto thee, Peter, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice.

But Peter said unto Him, spake the more vehemently, If I should die with Thee, yet will I not deny Thee in any wise.

All this was spoken before midnight, and the three denials were all made before 5 A. M. of the next morning. The narratives of these, found in Matt. xxvi, 58, 69-75; Mark xiv, 54, 66-72; Luke xxii, 54-62; John xviii, 15-18, 25-27, is as follows:

And Simon Peter followed Jesus—*i. e.*, *from the Garden*—afar off, even unto the palace of the high priest, and so did another disciple. That disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple which was known to the high priest, and spake unto her that kept the door, and brought in Peter. And he went in to see the end. And when they—*i. e.*, *doulei*,

the private servants and huperetai, Temple officers—had kindled a fire of coals in the midst of the hall, aulee—i. e., open court—(for it was cold), and were set down together, and warmed themselves, Peter stood, and then sat down with, and among, them, and warmed himself.

And as Peter sat without in the palace—*i. e., in the open court, which was lower (Marks “beneath”) than the palace*—there cometh a certain maid, one of the maids of the high priest, the damsel that kept the door. And when she saw Peter as he sat by the fire warming himself, she earnestly looked upon him and said, This man was also with Him. Then saith she unto Peter, And thou also wast with Jesus of Nazareth, of Galilee. Art not thou also one of this Man’s disciples?

But he denied Him, denied before them all, saying, Woman, I am not, I know not, neither understand I, what thou sayest. I know Him not.

And he went out into the porch, *pulona—i. e., the gateway*—and a cock crew.

PETER’S SECOND DENIAL.

And after he was gone out into the porch, *pulona, gateway*, another maid saw him, and began to say unto them that stood by there, This is one of them. This fellow was also with Jesus of Nazareth.

Then Peter *returned to the open court*, and stood, and warmed himself. They—*the servants and officers of the Temple* (John xviii, 18, 25)—said, therefore, unto him, Art not thou also one of His disciples? And after a little while another saw him, and said, Thou art also of them. Art not thou also one of His disciples?

And Peter again denied it with an oath, and said, Man, I am not, I do not know the Man.

PETER’S THIRD DENIAL.

And after a little while, about the space of one hour

after *the second denial*, another, confidently affirmed, saying, Of a truth this fellow also was with Him; for he is a Galilean. They that stood by came unto Peter, and said unto him again, Surely thou also art one of them: for thy speech agreeth thereto, and bewrayeth thee. One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with Him?

Peter then denied again. Then began he to curse and to swear, saying, Man, I know not what thou sayest. I know not this Man of whom ye speak.

And immediately, while he yet spake, the cock crew the second time.

Just then Jesus was being led forth from Annas to Caiaphas, and heard Peter's denial. And the Lord turned and looked upon Peter. And Peter remembered, called to mind the word of the Lord which He had said unto him, Before the cock crow twice thou shalt deny Me thrice. And he went out. And when he thought thereon, he wept, and wept bitterly.

Peter's first and second denials were given while Jesus was before Annas; and the third one just before, or as Jesus was being led forth from the rooms of Annas across the open court, on His way to Caiaphas. All the denials were made in the open paved court, and the second provocation was given while He was in the passage leading to the gate opening into the street.

In order to understand these positions, it is necessary to remember that the sacerdotal palace, like all stately Jewish houses of that period, was quadrangular, enclosing a square, called in the Gospels, *aulee*, and translated in the E. V., *palace* (in Matt. xxvi, 3, 58, 69; Mark

xiv, 54, 66; John xviii, 15) and *hall* (in Mark xv, 16; Luke xxii, 55). This area, open to the sky, was sometimes paved with stones, sometimes covered with a lawn, and planted with trees. The front of the building faced this court. The house had a corridor all around, from which were doors leading into the different apartments, all of which opened into this court. The entrance from the street was through an arched passage, called, in Mark (xiv, 66) *proaulion*, and in Matthew (xxvi, 71), *pulona*. Both are translated in our version by the word "porch." The door, or gate, opening into this passage was at the street. Visitors and servants alike passed through this gateway, but while the former passed on into the house, the latter waited in the open court.

All the narratives agree that Peter's first denial took place in this open court. And John, who was an eye-witness, states that the second and third denials occurred in the same place, and before or while Jesus was led to Caiaphas. As to the locality of these scenes, Luke is indefinite, Matthew and Mark say, the gateway, leading into the court. It seems to me that a maid accused him in the gateway, and Peter, before his denial, returned to the court, as John says. Up to v. 27 (John xviii), all had occurred in the court and palace. And the close connection between v. 18 and the first words of v. 25, shows that the second and third denials occurred before Jesus was led to the Council.

When He was arrested, all His disciples forsook Him and fled. Two of them, however, Peter and John, the

“another disciple,” recovered courage to follow Jesus afar off to the palace of the high priest. John, who was known to the high priest, went in with Jesus into the open court. But Peter, who may have lagged behind, found the door opening into the court closed. He sent in word to John, who came out, and spake to the portress. She—the Jews generally employed female door-keepers (2 Sam. iv, 6; Acts xii, 13; Josephus’ Ant. vii, 2, 1)—opened the door, and Peter went into the court, and seated himself by a fire around which soldiers, servants, and Temple police had gathered. He wished to warm himself, and to see the end.

He thought himself unknown. But he had hardly taken his seat when the sudden and startling question of the portress, “Art not thou also one of this Man’s disciples,” and her confident accusation, “Thou wast also with Jesus of Nazareth,” told him that he was suspected. He sought safety in a prompt and determined denial. Before all he said, “I am not.”

Conscience-smitten, afraid of himself, and perceiving that he still was regarded with distrust, he went from the court into the passage-way connecting the court with the street—perhaps to be alone, perhaps to go out and flee.

Just then he heard the crowing of a cock.

But, in the midst of the petty persecution with which he was assailed, this warning was unheeded, or forgotten. And while he was yet in the passage-way another maid-servant—to whom, perhaps, he had been pointed out by the portress as one who was, she believed, of Jesus’ company—began to say to them that stood by,

"This is one of them," "This fellow was with Jesus of Nazareth." To be thus spoken of and pointed out was torture to him. He could not escape. He determined, with affected boldness, to brave it out. He returned to the fire in the open court, and stood and warmed himself. He hoped, perhaps, that he would be lost sight of in the crowd. But watchful eyes were on him. Another said, "Thou art also of them." And the servants and officers forced him, by their direct question, "Art not thou also one of His disciples?" to speak out. Seriously alarmed, he gave way the second time. He denied, with an oath, that he was His disciple, or that he even knew Jesus.

This denial silenced the women, finally, and the crowd, for a time. And had Peter kept silent, he might have been left alone. Jesus' trial before Annas was in progress. And Peter, perhaps, to free himself from all suspicion, joins in the conversation of the crowd. A fatal mistake, this, as a method of concealment. It was the means of his detection. His provincial accent and rustic manner of speech showed him to be a Galilean. Then one of this Man's disciples he must be. During the hour since his last denial, this conviction had been growing in the minds of those present, and they at last spoke out confidently. One of them said, "Surely this fellow was with Him: for he is a Galilean." Then a chorus of voices stunned his ears with the direct accusation, "Surely thou art one of them, for thy speech bewrayeth thee." This was confusing enough. And just then he received a

thrust which completely took away all courage and self-possession. A kinsman of Malchus confronted him with the decisive question, "Did I not see thee in the garden with Him?" Instantly Peter saw that he was known, that he was liable to arrest and imprisonment, and might be put to death for his assault upon Malchus. Personal safety was the first consideration. In his excessive terror all faith in both the cause and Person of Jesus disappeared. Only by asseverated denials could he escape. With the utmost vehemence, with oaths and curses, he declared, "I know not what thou sayest: I know not this Man of whom you speak."

And immediately, while the words were still on his lips, there came, loud and clear to his ear, the crowing of a cock, the second time. It was nature's announcement that soon the first faint streaks of light would touch the mountain-tops. But it had also a deeper, louder voice for Peter's conscience—a voice now heard and heeded. Just then attention was turned from him to the procession leaving the palace, and moving across the court. In it was Jesus, bound, and guarded by soldiers, on His way to the council. He, through the open door, had heard Peter's three denials and oaths. And as He was now passing by, He turned and looked upon him. That look of tender rebuke and forgiving love melted his heart, and aroused his nobler nature into action. It recalled Jesus' word, "Satan hath desired to have thee that he may sift thee as wheat;" Jesus' warning, "Before the cock crow twice thou shalt deny Me thrice;" Jesus' tender assurance, "I hav

prayed for thee, that thy faith fail not;" and his own asseveration, "Though all deny Thee, yet will not I." He thought thereon. His conscience was aroused, and his heart was subdued. He burst into tears. He hurried away from the scene of his sin to some spot where he could be alone with God. There he wept bitter tears of godly penitence. There he confessed his sin. There was he forgiven.

Meanwhile, the trial of Jesus before the council was going on, and to that we turn.

SECTION IV.

JESUS' SECOND EXAMINATION.

His First Trial Before the Sanhedrim.

Matt. xxvi, 57, 59-69; Mark xiv, 53, 55-65; Luke xxii, 63-65; John xviii, 24.

Jesus sent a prisoner to the council.] Annas, therefore, sent—*this is the preferable reading*—Him bound, to Caiaphas. And they led Him away to Caiaphas, the high priest, where, with him, were assembled all the chief priests, and the elders, and the scribes.

Jesus put on trial.] And the chief priests and elders, and all the council, sought for false witness against Jesus, to put Him to death; but found none. Yea, though many false witnesses came, and bare false witness against Him, yet found they none. Their witness agreed not together.

The testimony.] At the last there arose certain two false witnesses, and bare false witness against Him. And (they) said, (*one of them?*) We heard this Man say, I am able to destroy the Temple of God, and to build it in three days; (*the other?*) I will destroy this Temple made with hands, and within three days will build an-

other made without hands. But neither so did their witness agree together.

Caiaphas' question.] And the high priest arose, and stood up in the midst, and asked Jesus, saying unto Him, Answerest Thou nothing? What is it which these witness against Thee?

But Jesus held His peace, and answered nothing.

Jesus put under the adjuration.] Again, the high priest asked Him, and said unto Him, I adjure Thee by the living God, that Thou tell us, whether Thou be, Art Thou, the Christ, the Son of the Blessed, the Son of God?

Jesus' testimony in His own behalf.] And Jesus said unto him, Thou hast said, I AM. Nevertheless, I say unto you, Hereafter, ye shall see the Son of Man sitting on the right hand of the power of God, and coming in the clouds of heaven.

Caiaphas' official question to the council.] Then the high priest rent his clothes, saying—and saith—He hath spoken blasphemy. What any further need have we of witnesses? Behold, now ye have heard His blasphemy. What think ye?

The decision.] And they all condemned Him to be, and answered and said, He is, guilty of death.

Jesus suffers great indignities.] And the men that held Jesus mocked Him, and smote Him, and some began to spit on Him, they did spit in His face, and to cover His face. And when they had blindfolded Him, they began to buffet, they buffeted Him—*i. e., struck Him on the face with the fist.*—And others smote Him with the palms of their hands, and they—*i. e., both classes of strikers*—asked Him, saying, Prophecy unto us, Thou Christ, who is he that smote Thee? And many other things blasphemously spake they against Him. And the servants did strike Him with the palms of their hands.

If the examination before Annas be regarded as a trial, then Jesus had three successive trials before the Jewish rulers on that day. The first, before Annas, (John xviii, 13, 19-24), was preliminary, and inquisitorial. The second, before Caiaphas and the Sanhedrim, (Matt. xxvi, 59-68; Mark xiv, 53-65), was an informal, but the potential, one. The third, before the Sanhedrim, (Luke xxii, 66-71; Matt. xxvii, 1, 2; Mark xv, 1), was the actual, formal, and only legal one, even in semblance. In the second, the real determination was openly avowed; in the third, the final ratification was given. It will be well for the reader to compare these trials with His trial before the Sanhedrim during the first year of His ministry, an account of which is found in John, and of which notice was taken in the Preliminary Study (see pgs. xiv-xvi).

Jesus, while before Annas, was unbound. But to signify to the council that the purpose already agreed upon should be carried out, Annas ordered the Temple-guards to put cords or chains around Jesus wrists, and, perhaps, also, on His ankles. Annas, *apesteilen oun*,* therefore sent Jesus, bound, to Caiaphas. This was about 3 A. M. The police led Jesus' out of the palace, and gave Him into the charge of the Roman soldiers, who had been His guard since His arrest. They were to conduct Him from the high priest's house, which stood on Mount Zion, on the northern slope of the up-

[* The *oun* is attested by B. G. C. L. X. D., and is received by Lach, Tisch, Lange, Alford, Godet. The pluperfect rendering "had sent" of the E. V. is ungrammatical. Lange, Alf. Godet.]

per city, to the council chamber, which was connected with the Temple on Mount Moriah. Across the court the sad procession moved—Jesus, as He passed, giving to Peter that never to be forgotten look—out through the arched gateway into, and through, the silent streets, until it reached the ravine separating the two mountains. Having crossed the massive stone bridge which spanned the valley of Tyrophæon, the procession was on the Temple-mountain. Soon the council-chamber, Lisheat Haggazith, “the chamber of the squares,” was reached. This spacious, and not specially attractive, room was crescent shaped. It was built of the purest white marble. The floor was paved with the finest mosaic. It was lighted from the roof. Its front was graced with a colonade of Corinthian pillars. It was connected with the Temple, and was entered through a vestibule and spacious hall, whose chief door, opening into the Temple court, was both massive in size and striking in appearance. In this chamber only—so says the Talmud—a full session of the Sanhedrim must, and could be, legally, assembled for a criminal trial. Here only, the sentence of death could be pronounced. And if Jesus had not known it before, His being led into this room, would tell Him what the end of His trial would be. Cushioned divans ran in a semi-circle around the room. On them the members sat—the doors closed and guarded—in their official robes, legs crossed, head turbaned, feet bare. All faced the President—who sat on a divan placed on a raised platform on one side of the room—and were under his eye.

THE HOLY DEATH.

The President and Vice President were chosen by the members. Gamaliel, Paul's teacher, filled, at this time, the chair, and the Vice President was his son. (Lightfoot's Works, xi, 313.) But the High Priest, because God's officer, was higher than the President, (Acts xxiii, 4), and presided at this trial.

This was Joseph Caiaphas, Annas' son-in-law, and high priest that year. This man, with whose name infamy is linked, was descended, through the Asmonean line, from Aaron. His tall, well-proportioned frame, his vigorous constitution, his clear, keen eye which read one through, his round full face, and long-flowing beard, all united in giving him a fine personal appearance. His manner was easy, and his voice clear, strong and melodious. When he was about 30 years old he was, A. D. 17, made high priest by the procurator, Valerius Gratus—whether by Roman or Jewish influence does not appear. And he held the office until dispossessed by Vitellius, A. D. 37. The Gospels paint his character in his deeds. (See Luke iii, 2; John xi, 49; xviii, 13, 14, 24, 28; Matt. xxvi, 3, 57; Acts iv, 6. See, also, Josephus.) He was a born leader of men. His intellect was strong, but so were his passions and prejudices. He was fertile in expedients, not to do good, but to promote personal and family advancement. He desecrated his high office to party purposes, and acted on no higher principle than the interests of his order, and the increase of his power. He was the impersonation of all that was noxious and base in the high priesthood of that day. His office, aided by his energy and tact,

gave him great influence with the people, and no little with Pilate, with whom he was personally acquainted. His hostility to Jesus was relentless. At a called meeting of the council, to see how to stop the increasing influence of Jesus, immensely strengthened by the resurrection of Lazarus, he gave direction. Something desperate must be done. Others, hesitating between conscience and interest, were irresolute. He sprang to his feet, boldly denied the right of conscience, put the claims of themselves, under the guise of duty to the nation, in the front rank, and announced that it was expedient that Jesus should die to save the nation. And his clear mind and determined purpose brought the council at once to his views. He was the only representative of Judaism recognized by the Roman authorities. He alone could hold official relations with Pilate; and to him, rather than to the council, did Annas send Jesus as a prisoner.

Clad in his official robes, he now sat in the President's chair. The turban of blue, inwrought with gold, was on his head. The breast-plate, glittering with twelve precious stones, emblems of the twelve tribes of Israel, was on his breast. The robe of blue, whose fringe was composed of alternate golden bells and pomegranites, and whose folds were gathered around his waist by a girdle of purple and gold, enveloped his person. His appearance was imposing. And his "garments of glory and beauty" spoke, emblematically, of justice, truth, mercy and holiness. Alas! that under them should have beaten such a malignant heart!

While the preliminary examination had been going on, summons had been sent out to all the members to repair at once to the council chamber. When Jesus was brought in, a full body met His eye. Mark says that *all* the chief priests, and elders, and scribes—*i. e.*, all who were members of the council—were present.

This council, called the Sanhedrim, may have been the successor of the tribunal mentioned in 2 Chron. xix, 8, and of the Senate, *gerousia*, mentioned in 1 Macc. xii, 6; 2 Macc. i, 10; iv, 44; but of its distinct existence we find no earlier trace than the time of Antipater and Herod. (Jos. *Ant.* xiv, 9-4.) Its 71 members, including the President (Tract. *Sanhed.*, 1-6), were from the three classes of: (a) *archiereis*, chief priests, a term which included the heads of the twenty-four courses of priests, and the ex-high priests, and their families; (b) *presbuteroi*, elders, who must be of the tribe of Levi, and who were *archontes tou laou*, rulers of the people; and (c) *grammateis*, scribes, who must, also, be Levites. In criminal trials the acting high priest presided, *ex officio*. (Lightfoot's Works, iv, 251. Keunen, Schurer, *Lehrbuch, der neutest zeitgest.*, § 123.) The members must all be believers in the law of Moses. Once they were famed for wisdom, judgment and discretion, and formed a body more able and influential than the 300 of Venice, and the like of which is rarely seen on earth. So strong was the confidence in its ability and integrity, that it was treated with the highest consideration, and its decision was regarded as almost infallible. It was to the Jewish, what Parliament is to the English,

nation. It possessed judicial, and administrative powers; and its decisions were final. As the High court of justice, it had cognizance of all ecclesiastical law, and, also, the power of judging a false prophet (Tract. Sanhed., 1-5). It could excommunicate; and before the Roman conquest had the power of life and death. By its own neglect, which grew out of its aversion to shedding blood, it first lost this power. (Lightfoot's Works, xi, 3; 10, 31.) And when, A. D. 7, Judea was reduced to a Roman province, the right of the sword, which Rome always reserved to itself in provinces incorporated in the Empire, was taken away. This, however, the Talmud says, was not strictly carried out until 40 years before the destruction of the city, that is, A. D. 30, the year of Jesus' death. Pilate was the first governor who compelled the Jews to strictly observe this law. The Sanhedrim could give sentence of death, but the procurator must confirm and execute it (John xviii, 31).

At that time no less than twenty of the priestly members belonged to four families, eight of these being of the family of Annas. These with their "kindred of the high priest," (Acts iv, 6) were powerful forces in the body. And their spirit and action, as delineated by Josephus, agree entirely with those given in the New Testament. (Jos. *Vita*, 38. Bell Jud. ii, 126, &c.) All of the high priests, and chief priests, with the exception of the house of Fabri, were denounced as wicked men; and were so ignorant, that they surrounded themselves with scribes, learned in the law and customs, and were watched by "Commoners," who were Phari-

sees. Hence the grouping together, in the Temple, of the priests, scribes and Pharisees. (Rabbi Wise. *Hist. of Heb.*, pg. 48.)

The names and characters of five of the members are given in the New Testament. Annas and Joseph Caiaphas have already been sketched. Nicodemus, whose night-visit to Jesus, whose word in His behalf, which aroused the suspicions of the council against him, and whose noble kindness to His dead body are so well known, was a man scrupulously just. His blameless life, his ability to weigh matters calmly, fully, honestly; his intimate acquaintance with the law and prophets—making him “a master in Israel”—and with the modes of procedure, and his long experience in office, gave his opinions great weight. He was looking for the Messiah, and often consulted Simeon, while alive, about His coming. Friendly to Jesus, and ultimately a convert, he, probably, was not present at His trial. Joseph of Arimathea, whose name has honorable mention in all the Gospels, and has always commanded the respect of the Jews, refused to be present at the second session. And at the first one he had not *sugkatastheimenos*,* voted (E. V., “consented”) for either *boulei*, the sentence, or for *taxei*, the plan, agreed upon to extort Pilate’s consent. Perhaps he left before the vote was taken. He had been, evidently, an inquiring disciple, and on this day, perhaps, it was that he became fully

[*This word, found often in the Septuagint, but in the New Testament only in Luke xxiii, 51, (its synonym is in Acts i, 26,) signifies *calcum adjicere*, cast the ballot. The use of this word shows how the vote was taken.]

determined to become a-follower of Jesus. Gamaliel, the son of Rabbi Simeon, and grandson of the celebrated Hillel, was at that time, and for several years after, as he had been for some years before, President of the Sanhedrim. He was a strong Pharisee, and celebrated *nomodidaskalos*, doctor of the law, and was the first one to whom the title, "Rabban," "Our Master," was given. His notions were right. His words were eloquent. His thoughts were weighty. He was a wise and enlightened man, who opposed furious and unreasoning zealots. His opinion often decided the council. (Acts v. Rabbi Wise. *Hist. Heb.*) His feeling toward the followers of Jesus may be judged correctly, perhaps, from the fact that his pupil, Saul, was the foremost persecuter of Stephen. If present, he did not preside at the trial of Jesus. He may not have voted with the council, but he did not show himself as Jesus' friend.

Jewish writings have preserved the names of some of the other members. Hillel 2d was a man great in intellectual strength and stores. His sayings were quoted as authority. His father and grandfather had stood high in position and influence. The latter, 50 years before, had presided at the trial of Herod the Great, and had voted for his death. The five sons of Annas were there, Eleazar, Jonathan, Theophalis, Mathias, and Annas, Jr., whose character was further stained with the murder of James, the brother of Jesus (see preface). Also Alexander, and Jochanan, called John (Acts iv, 6). Beside these sat Jozar and Eleazar, sons of Simon Balthus, whose sister, Mariamne, belle of Jerusalem,

married Herod, and whose state and voluptuousness made them objects of popular hate. Simon, and his sons, Elionus and Ishmael, were there. So was Phabi, the handsomest man in Jerusalem, whose dress cost \$9,000, and whose luxury and greed made him notorious. He was eager to condemn the Man of simple tastes. Near by was the Sadducee, Ezias, a man proud of his great ancestral name, and of his national history. He opposed Hillel on all great questions of policy, and was thoroughly one with his own party in this trial. Near him was Jonathan Ben Nebadai, infamous as a glutton, and a fierce persecutor of Paul. And Ananias, too, who commanded one to smite Paul on the face, was there. With them sat Issachar Kefor Barkai, who would not sacrifice, except in silk gloves, for fear of soiling hands, which were soiled by wrongs, and were afterwards cut off by order of King Agrippa. (Geikie, *Life of Jesus*.)

Intermingled with these were men of inferior note, elders, priests and scribes, and Sadducees, all. Widely separated on many points, on this trial all were agreed. Besides common hatred, each class had special motives for hostility. Priests hated Him, because that He taught that to obey was better than sacrifice. Elders never forgave Him for having judged tradition by Revelation. Scribes were envenomed, because He declared the spirit was more important than the letter. He had constantly shocked the prejudices, and humbled the ambition and pride of all. His real offense was that the healthful influence He was exerting was undermining their corrupt theocracy, and with it their

power and influence. What cared they for His purity of life and morals! What, for His beneficent works and blessed words! He had, in holding up their hypocrisies, hollow forms, binding and blinding traditions to the public gaze, exasperated them. Their position and influence would be swept away, unless He was stopped. And now the hour of revenge—the hour for which they had watched and waited so long—had come. He who had applied the light and truth of God to unrealities, and had showed them to be such; He who had gone against their most cherished idols, cleansed their Temple to their hurt and confusion; He who had told the people of a nobler freedom, and of salvation by grace, through Himself—He now stood a prisoner before them. And to save those ecclesiastical institutions in which their honor and profit were bound up, He must die.

The Roman soldiers, as their presence would be ceremonially defiling, were stopped outside. But the Jewish officers, constables and servants were present, and in their places, with their official weapons, with their cords and thongs. The scribes had pen in hand, ready to note the proceedings. The witnesses were brought in. Jesus was placed, standing, before the President, and where He could be seen by all. He was held fast by the officers, and kept bound during this, but not during the succeeding, trial. John was there, but he could do his Master no good. Jesus was alone and unbefriended. As He gazed upon His judges, he met eyes fierce with wrath. The labors and conflicts of the night must have told heavily on His strength. But conscious of

spotless integrity, and of the righteousness of His character, claims and cause, He was undaunted. His serene countenance, and His quiet, self-possessed bearing, easily told of His great strength of character, of the holy calm within, and of His profound reliance on God.

All were ready. Time was pressing. The trial began. And so rapidly was it hurried through, that by, or not much after, 4 A. M., Jesus was under sentence of death.

Unless it was the implied one of being a false prophet (John xi, 47), no charge was preferred against Jesus.* The object of the council was not to elicit truth, or shield the innocent, but, through legal forms, to put Him to death. Facts would not warrant such a judgment. They sought false witnesses. Not those who would tell lies outright. But those who could give a testimony in which truth and a lie would have such proportions, that it (the testimony) could have so much semblance of truth, and so much appearance of right, that it would be, without being formulated into a charge, authority enough to warrant His death.

According to the Talmud, the course pursued in this trial was in exact conformity to the law, as laid down in the Jewish law books. The crime charged against Jesus was, "seduction of the people." A judicial and essential feature of the procedure was the concealment of two witnesses behind a partition, so that, without

[*Those who wish to see what Jewish writers say, may consult Goldstein's *Life of Jesus*, and Salvador's *Trial of Jesus*. An abstract of the charges may be found in Abbot's *Life of Jesus*.]

being seen, they could hear all that the accused said. He was then made to repeat His blasphemy. This the two witnesses heard, and gave testimony to that effect. If this was done, it was only after the effort spoken of above, had failed. That testimony was either too irrelevant, or too full of contradictions, to be accepted by even that tribunal. They must have, they sought, two witnesses whose testimony would agree (Num. xxxv, 30; Deut. xvii, 6; xix, 15), "but found none." At last two false witnesses appeared. These may have been the two spoken of in the Talmud—if its statement is a fact. They testified to a word spoken by Jesus two years before. Their testimony was like the fact. But their perversion gave the word a false meaning. (Com. Matt. xxvi, 61; Mark xiv, 58, with John ii, 19.) Even had it been valid, it would have only proved blasphemy against the Temple. And this could not be a crime upon which the Sanhedrim could pronounce sentence of death. (But see Acts vi, 13.) But the witnesses did not agree; and the testimony could not be taken.

The case was on the point of breaking down. Time was pressing. The council were at their wits' ends. Caiaphas was becoming uneasy. Should one of the council speak out for Jesus, what then? Unless something self-incriminating be forced from Him, He must be let go—or, be killed, without form of law. Caiaphas rises from his seat, greatly agitated. Haughtily, angrily, he addressed the prisoner, "Answerest Thou nothing? What is it which these witness against Thee?"

But Jesus held His peace.

As we go deeper into the history of the passion, we are the more and more impressed with the amazing contrast between the dignity, gentleness, wisdom of the supremely great and righteous One, and the absence of all these in His accusers and judges. This is as conspicuous in His silences as in His sayings. A word from Him might have changed the whole direction of the trial. Now, as when before Pilate, He is, as a Lamb, to die for us, and He opened not His mouth. He lets His dignified demeanor, as He stands there at the bar, be a living testimony, His Personal Presence be a power, sending conviction home to conscience, mind and heart, that this is, indeed, the Christ. According to God's decree and His own oft-repeated word, He must be crucified because of His own confession of His Divine Sonship. His death must be a public declaration of this fact, and of His Kingly character founded on this fact. And when any question came up connected with these facts, or which concerned His Person or work, He was ever ready to speak. Otherwise, He was silent, as He was now, to all this false testimony.

This silence was confounding, was beginning to tell upon the consciences of the council, must be broken in upon. A sudden—was it not a Satanic?—inspiration seized Caiaphas. He put Jesus under the solemn adjuration: “I adjure Thee, by the living God, that Thou tell us whether Thou be THE CHRIST, THE SON OF GOD?”

The bitterly malignant sarcasm poured out in this question, shows (a) the dread misgivings which lay

under all their conspiracies, and (b) that the object of the adjuration was not to discover truth, but to make the decisive answer the decisive enormity.

No Jew could refuse this adjuration, nor decline to answer under it. And, since it was an appeal to the living God, who could take cognizance of, and punish perjury, it had all the sanction of an oath. (Gen. xxiv, 7; Lev. v, 1; Num. v, 14-22; 1 Kings xxii, 16; 2 Chron. xxvi, 13; Rev. xxix, 24. Michalis' *Laws of Moses*.)

The first part of the question, "Art Thou the Christ?" could not be the foundation of a capital charge, unless completed and explained, as it always had been in the teaching of Jesus, by the second, "the Son of God." It is, therefore, important for us to know what was the precise import of these phrases, as they lay in the minds of Caiaphas and of the council.

There were persons who received Jesus as the Messiah, and as Divine. But they did it only because they were prepared, and because to them the fact was personally revealed. (Luke ii, 1; Matt. xvi, 17.) But the eyes of the rulers were blinded. Hence, though the Messiah's Divinity was abundantly asserted in their own Scriptures (Ps. xlv, 5, 6; cx; Is. vii. 14; ix, 6, &c), and had they honestly studied them, they might have seen it there, they did not. They saw His coming foretold, and expected Him. They saw not His Divinity, and hence, to them the Messiah was to be a mere man, and, only in a subordinate sense, the Son of God, viz: one eminently holy, and invested with divine power. This was the teach-

ing of their Talmuds and Targums. This was ingrained in them from the solemn declaration recited every morning and evening in their hearing, "Hear, O Israel, the Lord our God is one Lord." And this it was that made "Christ crucified" a stumbling block, to the Jews, from the first. (1 Cor. i, 23.)

Trypho, the learned Jew, of Ephesus, says that the Jews in his day, A. D. 150, and so in the time of Christ, did not believe that the Messiah was to be the Son of God. "We Jews expect the Messiah will come as a man from men." The learned Jew, Orobio, in the 17th century, affirmed "that if Messiah Himself were to claim to be divine, and work miracles in support of that claim, he ought to be put to death by stoning, as guilty of blasphemy." Salvador, a Jew, in commenting on the trial of Jesus, says: "He was tried fairly, and condemned legally. Not His claims as prophet, but His speaking of Himself as God, this it was that was shocking blasphemy to the people. The Sanhedrim, having adjudged that Jesus had profaned the name of God by usurping it to Himself, applied the law of blasphemy (Deut. xiii, 18-20), and pronounced capital punishment." This, the current belief of the Jews at the present day, was also the clear and deep conviction of the Sanhedrim.

Secondly, their hostility to Jesus did not arise from His claims to be the Messiah. They may have considered it a folly and a wrong, but they could not consider it an outrage on the honor of God for Him, or for any one, to call himself the Messiah. Though no mention of

the Messianic hope is made in the Book of Wisdom, nor in the writings of Philo or of Josephus, yet that hope was, as it still is, enshrined in the Jewish heart. The Hebrew Scriptures are full of it. In the time of Christ the expectation was universal. Every false Christ that arose was welcomed. What people mused in their hearts, the Pharisees directly asked John Baptist, "Whether or no he was the Christ?" (Luke iii, 15; John i, 21-23.) The people's effort to make Jesus King, and His triumphal entry into Jerusalem, plainly show that they would have received Him as Messiah, had He not claimed to be more than a man.

Jesus did not, in public, claim or declare that He was the Christ. He allowed not demons to proclaim Him, and forbade His disciples from telling any man that He was, the Christ. To John's disciples, sent by him with the question, "Art Thou He that should come?" He replied by pointing to His miracles. So answered He the Jews, who asked Him, "Tell us plainly, Art Thou the Christ?" He could not say, "I am;" for the meaning which they attached to the word had nothing in common with that in which He used it. He could not say, "I am not;" for He was, indeed, the promised and long expected Messiah. To them He said, "The works I do bear witness of Me." Once only, save to His own disciples privately, did He directly declare His Messiahship, and that was to a Samaritan woman. While the people were constantly agitated about the question, some saying that "He was the Christ," others saying "no," some, that "He was a good Man," others.

that "He deceiveth the people," none could say, He has said "I am the Christ." This, then, could not be the basis or motive of the rulers' hostility, nor the ground of their charge. (Mark i, 34; Matt. xvi, 20; John iv, 26; x, 24; vii, 45-53.) Even had He said, "I am the Christ," the Sanhedrim's duty was simply to demand the evidence, and by that decide His right to the title.

But this question was not before their minds, except as the peg on which to hang the real issue. Caiaphas' question was two-fold: "Art Thou the Christ," and as such, "the Son of God?" In the latter, not in the former, he sought the foundation for a capital charge. And Caiaphas, in putting this question, must have had before His mind that meaning of the phrase, "the Son of God," which was attached to it by the people, as applied to Jesus. What was that? To a crowd, in which was a deputation sent to him from the Sanhedrim, John Baptist had pointed out Jesus as the Son of God. "He that sent me to baptize, told me that I would know Him by The Spirit descending and abiding upon Him. I saw this. I bare witness that this is the Son of God." (John i.) Afterwards, Jesus was confessed to be such by demons, and by men—as by Nathaniel, the disciples, Martha. She did this within two miles of Jerusalem, before a crowd, and within a few days of this trial. (Mark viii, 29; xvi, 17; xxviii, 40-43, 54; John xi, 27.)

Just as carefully as Jesus avoided speaking in public about His Messiahship, just so carefully did He publicly proclaim His Divine Sonship. He directly used

the name, Son, of Himself. He repeatedly, in the presence of the multitude, called God, His Father, and declared that He was sent by, and came from, Him. Once the people said to Him, "For a good work we stone Thee not, but for blasphemy; because that Thou, being a man, makest Thyself God." And this was "because He said, 'I am the Son of God.'" And this had been one of the charges against Him on His former trial, during the first year of His ministry (see pgs. xii-xiv. John iii, 18; v, 17, 25; viii, 30, 40; ix, 35-37; x, 36, 29-33; xi, 4.)

Thus, from His own words, and from current reports, there grew up in the minds of the people a strong conviction that He claimed to be a Divine Person, and co-equal with God. And this conviction, had any doubt lingered in the mind, become fixed by an incident which occurred only two days before this trial. Jesus, then, put to the Pharisees this question: "What think ye of Christ, whose Son is He?" They answered, "The Son,"—not, "of God," but—"of David." "How, then," asked He, "doth David, in Spirit, call Him Lord?" They instantly saw the point. The Messiah is to be the Son of God. And this they could not believe.

These facts enable us to see what was in the minds of the Sanhedrim, and what was the meaning attached to the words, as used by Caiaphas. The Christ, they believed, was to be no more than a man. Jesus claims to be, and wishes the nation to accept Him as, the Son of God. We know, they say that He is not the Son of God. If, now, He says He is such, this is blasphemy. If He says He is not, then, by His own con-

fession, He is guilty of falsehood in constantly claiming to be such; and further, also, since He connects Sonship and Messiahship in Himself, this is conclusive evidence that He cannot be Christ, for the true Christ is not divine. This is the very pith and point of the question, *Ei su ei*, Art Thou really—not, do you claim, call or make yourself to be, but are you actually—the Christ, the Son of God—in the sense in which you have used the phrase, in which I now use it, and in the sense in which the Sanhedrim understood you to use it when you were before us before? (see page xiii.) And if the phrase be dependent upon *Eipess*—which is the more natural—then the force of the question is, “Tell us, If Thou art, &c., &c.” And that both parties understood the question in the same sense, is clear from (a) Jesus’ answer, and (b) the council’s saying to Pilate, “We have a law by which He ought to die, for He made Himself the Son of God.”

Jesus was aware of their malignant purpose in the question, and of His immediate condemnation consequent upon His answer. He was under the adjuration, and must answer. And He did. Without excitement of mind or manner, without confusion of intellect, or misconception of the phrase, He, in that supreme moment of His life, gave the legal reply, “Thou hast said.” And in the use of this Rabbinical phrase He accepted as His own affirmation and oath, the whole contents of the question. “Art thou the Christ?” “No,” answered John Baptist. “Art Thou the Christ, the Son of God?” And Jesus, under oath, before the highest judicial tri-

bunal of the land, calmly gave—as the fundamental thought is, in Mark—the self-sacrificing “I AM.”

The question was, evidently, put by the high priest, as the first one of an official examination. And Jesus, evidently desirous to hasten a decision which He knew had been already taken, not only answered it promptly, but spontaneously went beyond it. That there might be no possibility of mistake concerning His Person, either then, or in all coming time, He added to this sublime word an assertion of His Kingly character, judicial prerogative, position of exalted honor, and participation of God’s universal sovereignty, and that all this belonged to Him as the Son of Man. “Besides, *pleen* (Matt.) also, *kai*, (Mark)—over and beyond, in addition to my oath—I say unto you, *ap’ arte*, after this (Matt.) *apo tou nun*, from this now (Luke), ye shall see the Son of Man sitting on the right hand of the power of God, and coming in the clouds of heaven.” In the judgments coming upon the land, in the spread of My cause by the spiritual conquest of My foes, in My continuous world-historical manifestations, and in My coming in the clouds of heaven—in all this will you see proof of My Messianic majesty, will you be convinced that I am the Son of God, and am, also, the Son of Man?

No sublimer word was ever uttered. A helpless prisoner, in the depth of humiliation, and subjected to outrage and indignity, He says to His judges, who should have known that they were condemning their King, of whom all the prophets had spoken, this scene shall be reversed. The time is coming when I shall be Judge,

and you must before Me stand. And the solemn earnestness and energy of spirit with which He spoke, must have given them the impression that He, at least, believed what He spake.

But such an impression, if made, was not allowed to be developed. The council had gone too far to retreat. Jesus had, moreover, given them the hold which they had sought. In His two-fold answer He had plainly declared His Messiahship, Sonship, and participation of divine glory, as the Son of Man. This was enough. They had covertly insinuated their charge in the phrase, "Son of God." He had confessed to it. Nothing remained but to formulate this confession into the crime of blasphemy. Instantly Caiaphas arose, and in real or hypocritical sorrow and indignation, rent his clothes—the *simla*, robe of blue—from the neck down, saying, as he rent it, "He hath spoken blasphemy: what further need have we of witnesses? Behold, now ye have heard His blasphemy. What think ye?"

Some may have hesitated. Others may have been conscientious. Most were blinded by prejudice, and filled with hate. The reasons for condemning were too powerful to be resisted by any, except the strongest natures. The unanimous (Mark xiv, 64) voice was, "He is *ish maveth*," a man of death; in the Greek, *enochos thanatou esti*, he is liable, obnoxious to (E. V., guilty of) death. "They all condemned Him to be guilty of death."

A second session, held in the daytime, was necessary to make the proceedings legal, and gave validity to the

sentence. It was now about 4 A. M. Recess was called until about 5 A. M. The members separated, not to sleep—the excitement was too great for that—but to consult together privately as to the plan of procedure before Pilate. Jesus, meanwhile, as excommunicated, and under the sentence of death, and so out of the protection of the law, was regarded as a fit object of sport. The council did not forbid. Sadducean conservatism was indifferent. Pharisean zeal was at fever heat. There was no security against outrage. And He who had lived only to bless, who had but to speak, and they were all dead men, was given over to the brutal violence of the Temple guards, in whose charge He was left. Then followed a scene to which history furnishes no parallel. This was the

SECOND SERIES OF INSULTS.

He, in prophecy, had said (Is. 1, 6), “I hid not my face from spitting.” Now was the beginning of the fulfillment. In their wild triumph, the members of the council vented their malice on Jesus’ Person, and the servants imitated their superiors. They spit in His face—a bitter disgrace, a mark of the greatest contempt and abhorrence. (Num. xii, 14; Deut. xxv, 9.) This insult was the signal for the outburst of outrage. The men that held Jesus mocked Him as Prophet and King. As a sign of the death-sentence, and of his unworthiness to see the light, the face of the criminal was, immediately after condemnation, covered (Esth. vii, 8). So blindfolded they Jesus. Then some *kolaphezan*,

struck Him with their fists on the head or face. Others smote Him violently in the face with their batons, or with the palms of their hands. The strikers shouted out in derision, “Divine”—the verb, *propheeteuson*, signifies here, declare something not discernable by the natural powers—“who smote Thee.” And many other things blasphemously spake they against Him. Thus would they reproach Jesus, and expose Him to derision. Thus, as He, in prophecy, had long before foretold, “many bulls compassed Him, strong bulls of Bashan, beset Him round. They opened their mouths against Him, as a ravening and roaring lion.” And as we look back upon this scene of outraged majesty, we are amazed at the self-restraint, the divine patience, the infinite composure of the Sufferer. He resists not, reproaches not, murmurs not, while receiving all this cruelty and scorn. This gives a new insight into His character. This gives a new force to the words of one who, powerless to help, witnessed it all with pitying eyes, and more than fifty years afterwards, when an exile in Patmos, for Jesus’ sake, recalled the scene: “I, John, your brother and companion in the tribulation and patience of Jesus Christ.”

SECTION V.

JESUS’ THIRD EXAMINATION.

His Second Trial Before the Sanhedrim.

Matt. xxvii, 1, 2; Mark xv, 1; Lk. xxii, 66-71; xxiii, 1; John xviii, 28.

The Council convenes.] When the morning was come, as soon as it was day, straightway all the chief

priests, and the elders of the people, and the scribes, came together,

And led Him into their council,

The examination.] Saying, Art Thou the Christ? tell us.

And He said unto them, If I tell you, ye will not believe; and if I also ask you, ye will not answer Me, nor let Me go. Hereafter, shall the Son of Man sit on the right hand of the power of God.

Then said they all, Art Thou, then, the Son of God?

And He said unto them, Ye say that I am.

Verdict.] And they said, What need we of any further witness? for we ourselves have heard of His own mouth.

Jesus was probably taken into another room, while the council deliberated how best to act so as to induce Pilate to carry out their sentence. Was it not while this deliberation was going on that the following incident occurred:

JUDAS' REPENTANCE AND AWFUL END.

Matt. xxvii, 3-10; Acts i, 16-20.

Then Judas, which had betrayed Him, when he saw that He was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying,

I have sinned in that I have betrayed innocent blood.

And they said, What is that to us? see thou to that.

And he cast down the pieces of silver in the Temple, and departed, and went and hanged himself.

And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury stran-

gers in. Wherefore that field was called the field of blood unto this day. Then was fulfilled that which was spoken by Jeremy, the prophet (xxxii, 8; see Lange, *in loco.*), saying, And they took the thirty pieces of silver, the price of Him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me.

The other version is this:

This Scripture must needs have been fulfilled, which the Holy Spirit, by the mouth of David, spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now, this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldema, that is to say, the field of blood. For it is written in the book of Psalms (lxix, 25), Let his habitation be desolate, and his office (*mar.*) let another take.

This interruption, brief, but awful, changed not the purpose of the council. For we read:

And the whole council, *having held a consultation,* bound Jesus. And when they had bound Him, the whole multitude of them arose, and led—and carried—Him away from Caiaphas unto, and delivered Him to Pontius Pilate, the governor. And it was early.

Critics now, almost without exception, agree that the council held a second session. Their proceedings had been irregular. A criminal charge could not be investigated, nor a death-sentence pronounced, legally, dur-

ing the night. Roman law, also, pronounced the latter invalid. Even had the proceedings been legal, a second session was requisite. And this sitting must be held in the morning before the counsellors had eaten and drank. (Salvador's *Hist. Inst. Moses*; Keim's *Life of Jesus*.)

This meeting was called to overcome the irregularities, make valid the sentence, formulate the charges, so that Pilate must confirm and execute it, and to mature the plan of procedure before him, which, probably, had been talked over during the recess. It was a plenary session, for it had been determined that the council in a body should conduct Jesus to the governor. It was held about 5 A. M., "when the morning was come;" and in the room, Gazzith—"they led Him *eis ton sunedrion*, into the council"—a phrase which includes both the members and their place of meeting. Jesus' confession being enough without witnesses, the trial was brief. They come to it at once. They put to Him the same question put before by Caiaphas, divided, however, now, by them, into two. Once more we ask Thee, over and above all asked Thee before, tell us, "Art Thou the Christ of whom the prophets spake, and for whom we have looked so long?"

To the whole question Jesus had given a prompt response; I am. To this half of it He answered, "If I tell you, you will not believe;" for you have not believed My works or words. "If I ask you questions, you will not answer Me, nor," if convinced, "let Me go." As judges, you have prejudged the case. As

men, you will not listen to any argument I make. You are not disciples seeking instruction. But I repeat, "*apo tou nun*, from now, on, the Son of Man, *estai katheemenos*, shall be sitting on the right hand of the power of God."

His judges instantly see that in the phrase, Son of Man sitting, &c., the idea, Son of God, is included. All wish to hear out of His own mouth, so all ask, *su oun ei ho whyos tou Theou*, Art Thou, therefore, the Son of God?

This was the religious, as Art Thou the Christ? was the political, side of the case.

Then said He unto them, Ye say that I am.

What need we any further witness? they all shouted out, for we ourselves have heard of His own mouth.

The death sentence was at once confirmed—this time by a formal vote. It was recorded by the scribes. It was solemnly announced by the President. Then it was all written out, and signed and sealed, ready to be handed to Pilate, as their judgment in the case.

If the Roman court be not held before 6 P. M., the case must lie over during the seven days of the paschal feast. But they dared not keep Jesus so long in bonds without bringing the matter before Pilate. All Jerusalem, and all Galilee, would be ablaze with excitement, and no one could tell the consequences. Jesus must be brought before Pilate at once. The Council held a consultation, which could not have been long. But the plan they adopted was most skillfully contrived and successfully carried out. They knew that Pilate

held a Jew's life cheap (Luke xiii, 1), that the ordinary execution of a Jewish criminal was of little moment, and their plan was, first, to ask Pilate to confirm their sentence, upon a Jew, and order the execution of Jesus, without an examination into the merits of the case. The success of this plan depended upon Pilate's humor at the time.

It might fail. Heresy, false prophetism and blasphemy were no offenses in Pilate's eyes. Nor could it be said that Jesus had interfered with the state, or had exerted other than a moral influence. But His foes could link a charge on the word, Christ. "He is," He says, "Christ a King. He disaffects people towards Rome. He forbids tribute to Cæsar." This would be a serious charge. For Pilate knew how odious this tribute was to the Jews. This was their second plan. They would accuse Jesus of treason to Rome. (Luke xxiii, 3.) We can now see why the council divided the question which Caiaphas, at the first session, had asked as a whole. But Jesus might repudiate this charge. Then the plan was to bring forward the religious charge of blasphemy. (John xix, 7.) And if all failed, as in fact, all did, then they determined to carry their point by mob-violence and personal threatening. Pilate should have no conscience or will except to yield. Rather than fail, they would abandon their cherished Messianic hopes, and become vassals of Cæsar. If Pilate would not otherwise yield, they would threaten him with an accusation, before Tiberius, of failure to punish one guilty of *crimen majestatis*. (John xix, 12-16.)

The news of the arrest, the trial, and the sentence,

had been rapidly circulated among the friends of the council. If not awake, they had been aroused out of sleep. By the time the second trial was over, great crowds (Luke xxiii, 1), were on the streets, and about the doors of the council-hall. Their inspiration came from the leaders. To them was the news borne that the death sentence was confirmed. They shouted, "Jesus must die." That cry was re-echoed into the chamber. It assured the council of the sympathy of the crowd. It determined them to take the mob with them, and use it as a help to their purpose to overawe Pilate.

Far differently sounded that cry in Judas' ears. It brought him to his senses. It was to him, alas! the knell of death. "He saw what he had done"—but too late. Smitten by remorse, he rushed into the council hall. To the members engaged in their secret and wicked deliberation, he was an awful apparition. His looks of terror, his bitter cry of anguish and remorse, "I have sinned in that I have betrayed innocent blood," must have appalled the stoutest heart. He brought with him the thirty pieces of silver which he had received from them. He offered it back to them, who, with it, had led him on to destruction. He was met with the sneer of those whose tool he had been. He hurled down the accursed coin, "in the Temple," on the floor before them,* rushed out, into, and through, the streets to a potter's

[* *Naos*, Temple, may be the name given to the room. If it refers to the Temple proper, then he rushed out, from their presence, to the Temple, and hurled it in. This secret session, then, was held in the Temple. After it was ended, they returned to the council chamber, Gazzith, where, in that case, Jesus had been detained. See Lange, *in loco*.]

field, near the city, and hanged himself—the only case of suicide mentioned in the New Testament.

Meanwhile, and as speedily as possible, the council had matured their plans. Jesus was again brought into the hall. The cords or chains, which had been removed during the trial, were now, by the order of the council, put on Him (Mark xv, 1) more tightly, perhaps, as it was open day, and He must go through the streets. Perhaps, like Peter (Acts xii, 6), He was bound by the wrists to two soldiers. Everything was ready. The order was given to start. It was *proi*, early, say 6 A. M., as the noise in the room, followed by the heavy tramp of men along the corridor told the crowd that the procession had started. Out it came, priests, elders, scribes, Sadducees, in their official robes, the most influential body in Jerusalem. Jesus, in their midst, chained, and guarded by the Temple police, and attended by Roman soldiers, was being led forth to be delivered to the Gentiles. By such an appearance, so early, on the day of the preparation, they hoped to impress upon Pilate that Jesus was a great criminal. They were joined by the crowd. On they moved, in a northerly direction, from the council chamber. They re-cross the bridge over the Tyrophæan, then on, across “the open space of the Xystus, with its pillars and porches,” on, to Fort Antonia, the headquarters of the Roman governor and garrison in Jerusalem.

While the procession is on the way, let us look at some important questions suggested by the trials.

Jesus' answer, twice repeated, declaring His Divine

Sonship, shuts us in to one of two alternatives. We must accept His divinity, or deny His veracity. If, in the sense of absolute divinity, He is not the Son of God, then was He guilty of an audacity of pretension and deceit unparalleled. No wilful deceiver of the people can be a good man. But, if not Divine, Jesus was base with the degrading and detestable vices of senseless vanity and presumption. But nowhere in His career is there the slightest trace of anything of the kind. His whole life has on it the stamp of absolute truthfulness. He knew who He was, and did not speak differently from what He knew. Hence, His word, with the great majority of thinking men, who have carefully studied His life, has settled the character of His Person and mission. They have accepted His salvation, rejoiced in His conquests, believed in His second coming, and bowed before Him as supremely and absolutely Divine.

This moment was a turning point in the world's history, more decisive, and infinitely more valuable, than all the great decisive battles of the world.

Every fact connected with these trials shows that they were arbitrary, illegal and unfair. No question can be raised as to the competency of the court to try Him, as a Jew. It had lawful and exclusive jurisdiction of ecclesiastical offenses. And the disciples, who were often arranged before it, never raised the question of competency, or denied its jurisdiction. (Acts iv, 5-21; v, 17-40; vii, 12-15; xxiii, 1-10.)

Its code was a merciful one. The President must,

when the accused was on trial, remind the court of the value of life, and of their own maxim, "that it was the Sanhedrim's duty to save life, not destroy." To the accused an advocate, Baal Rib, must be assigned. The examination of witnesses must be in the presence of the accused. He could not be condemned on his own confession, nor on the testimony of one witness. Trial and sentence of death, during the night, were forbidden. The verdict could not be given in on the day of trial, nor on a feast day. One day, at least, must intervene between the giving, and the execution, of the sentence. New evidence entitled one to a new hearing, even when preparations for the execution had been made. And there is no good reason to doubt that, usually, these rules were regarded.

But not so now. The President was both judge and accuser. The accused was allowed no counsel, nor any witnesses. He was tried and condemned at night, and on His own confession, which He was compelled to give under the adjuration. And if it be said, that according to the law (Deut. xiii, 1-4), they could not, after that confession, do less than condemn Him to death as a blasphemer, the answer is at hand. Condemnation, without an investigation into the validity of Jesus' claim of Sonship, was clearly illegal. But every fact in the case shows that they met, not to investigate, but to formally pronounce sentence upon the prejudged, death-doomed Man. Their motives in this, as in every act towards Him from the first, were selfishly personal and base. Their determination to get Him out of the

way was formed, as we have already seen, more than two years previously. They had, during this time, pursued Him with relentless persecution, had sought to kill Him, had pronounced upon Him and His followers the sentence of excommunication. At an informal meeting of the council, held in the preceding Jan.-Feb., it was resolved that it was expedient "for us"—*i. e.*, the members, and this shows the motive—"that One die for the people." They, to carry out this purpose, met on the Tuesday of this, the Passion week, made, then, the bargain with Judas, and every preparation, also, to arrest, try, and condemn the Man. All the facts in the case shut one in to this conclusion: the death of Jesus was the inevitable result of the conflict between Him and the theocratic authorities, and was a judicial murder.

It was so regarded by His followers. They knew that He had prayed for His foes, because they knew not what they did. They publicly declared to the people that they (His followers), knew that through ignorance they (the people) did it, as did also their rulers. (Acts ii, 17; Cor. ii, 8.) But this did not blind them to the fact that it was done wilfully. The evidences of Jesus' Sonship were abundant, accessible, well-known. But to it they had wilfully closed their eyes. Hence, they would not see either His spiritual glory or divinity. The cumulative evidence in support of these facts the rather increased their rage. In their wilful blindness they murdered their King. Their guilt, His followers declared, was portentous: "Him ye have taken, and by wicked hands have slain;" "Ye desired a murderer,

and killed the Prince of life;" "They found no cause of death in Him, yet desired they Pilate that He should be slain." And though Caiaphas had unconsciously prophesied that Jesus should die for that nation, though the blood shed by Israel will yet be the salvation of Israel, as it is now the basis of hope and theme of rejoicing for the world, yet all this could not prevent the righteous judgment upon Israel for the sin. Under the awful imprecation, "His blood be upon us and upon our children," which they invoked upon themselves, that people remain to this day.

SECTION VI.

JESUS TAKEN TO PILATE.

Matt. xxvii, 2, 11-14; Mark xv, 2-5; Luke xxiii, 1-5; John xviii, 28-38.

And they, the chief priests, elders, scribes, and the whole council, bound Jesus. And when they had bound Him, the whole multitude of them arose, and led Him away from Caiaphas unto the judgment-hall, and delivered Him to Pontius Pilate, the governor. And it was early. And they, themselves, went not into the judgment-hall, lest they should be defiled, but that they might eat the passover.

Pilate then went out unto them.

And Jesus stood before the governor.

Pilate's first sight of Jesus.] And Pilate said, What accusation bring ye against this Man?

They answered and said unto him, If He were not a malefactor, we would not have delivered Him unto thee.

Then said Pilate unto them, Take ye Him, and judge Him according to your law.

The Jews, therefore, said unto him, It is not lawful for us to put any man to death: that the saying of Jesus might be fulfilled, which He spake, signifying what death He should die.

The first charges of the council. Je- } And they sus' first public examination before Pilate. } began to accuse Him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that He Himself is Christ, a King.

And the governor, Pilate, asked Him, saying, Art Thou the King of the Jews?

And Jesus answering, said unto him, Thou sayest it.

Pilate goes into the judgment-hall, } Then Pilate calls Jesus in, talks with Him privately. } entered into the judgment-hall, and called Jesus and said unto Him, Art Thou the King of the Jews?

Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of Me?

Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered Thee unto me: what hast Thou done?

Jesus answered, My Kingdom is not of this world: If My Kingdom were of this world, then would My servants fight that I should not be delivered unto the Jews: but now is My Kingdom not from hence.

Pilate, therefore, said unto Him, Art Thou a King then?

Jesus answered, Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth My voice.

Pilate saith unto Him, What is truth?

Pilate declares to the crowd his } And when he had conviction that Jesus is innocent. } said this, he went out again unto the Jews, and saith unto them, to the chief

priests and to the people, I find no fault in Him, this Man, at all.

Further charges. Jesus, who had been brought { And out of the hall to face His accusers, is silent. } the chief priests and elders accused Him of many things. And when He was accused of them, He answered nothing.

Then said Pilate unto Him, asked Him again, saying, Answerest Thou nothing? Hearest Thou not, behold, how many things they witness against Thee?

But Jesus answered him nothing—to never a word—insomuch that the governor, Pilate, marvelled greatly.

And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

We left the procession on its way. The farther it advanced, the larger grew the crowd, and more tumultuous. At last it reached the headquarters of the Roman governor. This, as Herod was then in the city, and occupied, most probably, the Herodian palace, was the citidal Antonia. Tradition, at least, makes this citidal the starting point of the *via Dolorosa*.

This massive and magnificent Fort was one of the wonders of the city. Built by John Hyrcanus, it was enlarged and strengthened by Herod the Great, and named, by him, Antonia, after Mark Antony. It stood on the same broad platform of solid rock on which the Temple stood. Its walls proclaimed its fortress strength. As re-constructed, they adjoined the Temple at its north-west end, and on that side only was it accessible. Its halls seemed like streets, its suites of rooms like dwellings. Its face-stones were polished. Its four

towers, which gave it the appearance of a castle, commanded a view of the entire city. From one of them the soldiers could look down on the crowds in the Temple courts, into which its gates opened. The Fort could hold many hundred troops, and was continually garrisoned by a Roman cohort, or legion.

Judea being a part of the presidency of Syria, was ruled by a procurator. But as it was an imperial, and not a consular province, he had the power of life and death, and the title of governor. His official residence was Cæsarca. But he was required to be present in Jerusalem at the great feasts, there, to display the pomp of Roman majesty, attend to the revenues of the imperial treasury, administer justice and decide legal questions, and to quell any attempt at insurrection which the excited crowds, in their desire for national independence, might attempt. When there, his headquarters, if not in Herod's palace, were in Fort Antonia. And there was he now.

The governor, at this time, was Pontius—this name points to a Samnite origin—Pilate, a knight of the old and influential Pontii family, and the sixth Roman governor of Judea. His procuratorship extended from A. D. 26 to A. D. 36, and covered the period of Jesus' ministry. Renan calls him an able administrator. But he was wanting in political tact. He softened not the asperities of foreign rule. His utter disregard of the Jews' dispositions and religious convictions, and arbitrary rule, brought on frequent tumults, which he put down with relentless severity. Once he sent the sol-

diery into the city with the Roman eagles. At another time he hung some golden shields, on which the Emperor's name, Tiberius, was engraved, on the outer walls of Antonia. Both times was he compelled to yield, from fear of a terrible tumult. His cruelty was excessive. His tortures, rapines, and killing of people were notorious. He mingled the blood of certain worshippers with their sacrifices. His deep hatred, and supreme contempt, for the Jews were reciprocated. He was a thorough typical Roman, not of the antique, but of the voluptuous, age. He was ambitious, shrewd, worldly-wise, selfish, and cowardly. As a governor, he was stern, but not relentless, shed blood freely, but was not wantonly cruel. The welfare of the people were less to him than his own personal interests. As a judge, he had a Roman sense of justice, and would act justly, if it cost him nothing. But while able to see the right, he had not the moral strength to carry it out, and would sacrifice truth and slay the innocent to avert a loss, or acquire a gain.

It was his lot to be governor of Judea at this time. And his perplexity and distress in having this case to deal with, apparent throughout the trial, comes out strongly in his question, "What shall I do with Jesus, that is called Christ?" His feelings towards the Jews, who had caused him constant trouble, his knowledge of the fact, "that for envy they had delivered Him," the impression Jesus' presence and bearing made upon him, the awe awakened by the saying, "Son of God," the fear aroused by the warning and dream of his wife, and

his Roman sense of justice, all combined to lead him to take a favorable view of Jesus' case. He really wished—if he could do so without compromising himself—to save Him. He used means which he hoped would accomplish that end. Six times he declared Him innocent. Seven times he pleaded for His release. And he was determined, if he could not save Him, to clear himself from all responsibility of His death. But he lacked the moral firmness to do what his sense of justice and feeling of humanity told him was right. Hence he resorted to expedients which the Jews tore into shreds. Their threat of an appeal to Cæsar made him turn pale. His favor was life. The loss of it was the most frightful of calamities. And rather than brave this, he, in the end, gave up Him whom he would have set free, to the popular clamor of a people whom he ruled, but both hated and feared. But he was less guilty than they. (John xix, 11.) He treated Jesus with more consideration than other governors treated the apostles. He excites our sympathy. We condemn, but we pity. The very thing he dreaded, and sacrificed Jesus to avert, came upon him. Accused of false witness and murder, he was, by Vitellius, governor of Syria, deposed, and sent to Rome, to answer the charge. He was banished to Germany. His last days were miserable. And like Judas, the other great accomplice in the crime of the Jews, he there ended his life by suicide—a sad and terrible instance of a man, whom the fear of endangered self-interest drove, not only to an act against the deliberate convictions of judgment and conscience, but fur-

ther, to an act of the utmost cruelty and injustice, even after those convictions had been deepened by warnings which were strengthened by a presentiment.

This is the man before whom Jesus was brought a prisoner at this early hour, about 6 A. M., on this, the Friday of the ages, April 7th, A. D. 30. He was led *eis to pretorion*. This was the name given, in Rome, to the place where the *prætor* sat to administer justice, in the field, to the tent of the commander, in the provinces, to the official residence of the procurator. Though translated "Pretorium" (Mark xv, 16), "judgment hall" (John xviii, 28, 33; xix, 9), and "common hall" (Matt. xxvii, 27), it, in these places, designates, and in the margin of Matt. xxvii, 27, is translated, "governor's house." This was Fort Antonia. To it the guard-house of the garrison, and the state prison were adjoined. (Acts xxiii, 35.) There, Roman justice was administered, in Jerusalem. In front of it was an open court, called, in the Hebrew or Chaldee, Gabbatha, because of its elevation, and *Lithrostraton* (E. V., "Pavement"), because it was paved with tesellated stone. This Pavement was between the Fort and Temple, and was the highest part of the Temple area (Jos. *Wars.*, 18, 32). On it the movable Beema was placed. This, an elevated seat, on a richly decorated platform, was the judgment seat on which Pilate sat when he gave an official decision, which, in criminal cases, must be always pronounced in the presence of the crowd, and of the accused. On this Pavement the council and mob stood during the trial. There, Jesus was publicly examined,

scourged, condemned, and thence He started on His march to death.

It was within a few hours of a Sabbath that had been, for centuries, associated with, and thought a part of, the "Passover;" and was called "a high day." The Council, who thought Jesus, though a Jew, so defiled already that His going into the Pretorium could not defile Him more, could not, themselves, enter into the Gentile's house—the most hateful to them—lest they, by contact with leaven, might be made ceremonially unclean.

Word was sent in, by a Roman officer, to Pilate, already aroused, perhaps, by the gathering of so large a crowd. Going out, he saw the crowd and the Council, conspicuous among whom was Caiaphas, whom he knew, and Jesus, guarded by the soldiers, in front. This was his first sight of Jesus. The chains, and early hour, were intimations that He was a daring criminal, who ought, at once, to die. Pilate knew not His name, nor the alleged crime. But as He stood there in quiet dignity before the representative of the world-power, He was so unlike all criminals whom he had seen, there was in His face such an evident stamp of innocence, that in surprise, he asked, "What accusation bring ye against this Man?"

Blasphemy of Jehovah, they knew, was no crime in Roman eyes. The fact that this was the offense for which He was condemned, and their own motives, they must conceal from Pilate. To effect this, they bring forward their first plan, ratification, without a hearing,

of their proceedings. In the hope that he, without investigation, would accept their decision, and order the execution of their sentence, they replied, "His being brought before you is proof of His guilt, 'If He were not a malefactor, we would not have delivered Him up unto thee.'"

But Pilate was in no mood to act upon such a vague generality. He seems to have suspected who it was who stood before him. Of His wonderful life and career, the topic of conversation everywhere, he had heard much. His triumphal entry into the city, a few days before, had made a great stir. The order for the guard to attend His arrest had come from his office. "He knew that the Jews had delivered Him for envy." He read through their designs, and caught the spirit of their words at once. "Malefactor, is He! Judges, are you! Executioner, am I! Act within the limits of your capacity. Take Him and judge, *i. e.*, punish, Him according to your law."

Was this a permission to inflict the death-penalty? Then, had they acted, Jesus must have died by stoning. But they refused this offer. And thus, by their own act, they accomplished His prediction. "It is not," they shout out, "lawful for us to put any man to death, that the saying of Jesus might be fulfilled, which He spake, signifying what death He should die." (Matt. xx, 19, 20; John xii, 32, 33.)

The first plan had failed. They must come down from their lofty pretensions. They must submit their proceedings and decision to Pilate's, a heathen's, judg-

ment. Profoundly mortifying, this, to personal, national, theocratic pride! But to carry their point, they accept even this humiliation. When they sought, while in session, to raise the charge of blasphemy, they had asked Jesus, "Art Thou the Christ, the Son of God?" Out of His answer, they had formulated the political charge of treason. And this, which was the second part of their plan, they now bring forward. "He says He is," they say to Pilate, 'Christ, a King.' He is weakening the allegiance of the people to Rome." The two specifications were, (a) "He forbids to give tribute to Cæsar, and (b) He calls Himself Christ, a King."

The charge, and the two first counts under it, were absolutely false. Jesus had never excited a rising of the people, nor sought to loosen their allegiance to Rome. "Render unto Cæsar the things that are Cæsar's," was His word. And this word has become a law of the nations. The second count was, they knew, false in the political meaning which they gave to the word, King.

This accusation startled Pilate. Now began that distraction of conflicting feelings which continued to the end. He was afraid of offending the Jews, who, already had grounds of complaint against him. He dared not be indifferent to an offense against Tiberius. He doubted the truth of the charge. He ordered Jesus before him, and began his first public examination. One question only was asked, "Art Thou the King of the Jews?"

"Thou sayest it," was the strongly affirmative reply, spoken in conscious truth and dignity.

The “yes” greatly disturbed Pilate. He had, evidently, expected a prompt denial. He, now, for the first time, met a living conscience, and he knew not how to deal with it. He was confronted with a power of which he had never heard, and he knew not how to meet its force. He was afraid to interrogate Him publicly, and asked Him, afterwards, but one question before the crowd. In private, he put the question a second time. And this shows that he was familiar with the Jewish expectations, and had misgivings about Jesus being really the long-expected Messiah and King.

Ordering the soldiers to bring Him in, he left the Pavement and entered into the Pretorium. There, in the presence of the soldiers, he asked Him again, “Art Thou the King of the Jews?”

“Sayest thou,” Jesus replied, “this thing of thyself”—*i. e.*, does it spring out of a conscious desire to know who I really am?—“or did others tell it thee of Me?”—*i. e.*, are you merely repeating the accusation which you heard outside? Are you an inquirer? or are you an accuser, or are you the judge?

Pilate was nettled. He gave a contemptuous reply, “Am I,” in thought, or action, “a Jew? Thine own nation, and the chief priests, have delivered Thee unto me. What hast Thou done?”

In answer, Jesus, in Kingly style and tone, thrice testifies before this world-power, as to His royal state. “I have a Kingdom. It is not from this world in its origin, nor of it in the principle of its growth. If it were, My servants would fight that I should not be de-

livered to the Jews. *Nun* (emphatic), now, as to time, My Kingdom is not *enteuthen* (an adverbial termination, describing locality, Matt. xvii, 20; Luke iv, 9, as well as cause, Jas. iv, 1), from hence." And in these great statements Pilate was taught, (a) that there is another world, spiritual and divine, from which Jesus' Kingdom came; (b) that this Kingdom is spiritual, and (c), that it will be political and earthly, in form, by-and-by—a fact strongly intimated in the emphatic *nun*.

Their force Pilate could not grasp, but the meaning of those words, he saw: Jesus was not interfering with the Emperor's rule. Curious, interested more than he was willing to admit, he asked, "*Ouk, oun*, then, thus, in this sense, a King you are, of a Kingdom not of this world, at the present time?"

"Thou sayest"—*i. e.*, it is as you put it—"a King I am." "In Me the Kingly office and Person are One." "To this end was I born." "And for this cause came I into the world, that I should bear witness to the truth." It is objective and one, and comes from above, from a Person, God, and through a Person, Myself, sent from Him. My Kingdom is founded on, grows by, is the Kingdom of, truth, which is the sceptre of its rule, and the weapon of its conquests. "Every one that is of the truth"—*i. e.*, has the proper subjective condition to receive objective truth when made known—"heareth My voice.' If you hear it, you will know the truth, and be free.'" Thus would Jesus, by speaking to His heart and conscience, attract Pilate, that he might be saved, to Himself. And eternity, alone, can disclose

how near he was, at that moment, to the Kingdom of God.

But he would not accept the salvation now within his reach. To banish all awakening thoughts, he turned the conversation, "What," in a skeptical tone, he asked, "is truth?" Have You found what philosophers, with all their searching, have failed to discover? Fearful, however, lest conscience should get another thrust, he, before Jesus could answer, hastened out of the room, and went to the Pavement, and—to quiet conscience—said to council and crowd, "I find no fault in this Man at all."

Pilate, through fear of offending the Jews, had not, as he should have done, dismissed the case, at once. The council promptly took advantage of this fact, and a scene of wild outeries and confusion ensued. The looks, and "accusations of many things," told Pilate, plainly, that he had to deal with fierce and determined priests and elders. They would carry their point. It was, with them, a matter of life and death. Pilate, in his perplexity, turned to Jesus, whom he had ordered out of the Pretorium, to face His accusers, and who had maintained an unbroken silence: "Do you not hear," he said, "how many things they witness against you? Have you nothing to answer?"

Jesus, who alone was calm, had twice told Pilate who He was. And now to the cries of the crowd, and questions of Pilate, as afterwards, to the accusations of the priests, the clamor of the mob, the jests of Herod, and the mockery of the soldiers, He gave, as His answer, a

silence dignified and expressive. Its majesty filled Pilate with amazement. "He marvelled greatly." Convinced that Jesus was no rival of Cæsar, he again declares the accusation unfounded. All this made them "the more fierce." "He is an agitator," they shout out. He stirs up the people everywhere, *archomenos*, beginning—*i. e.*, having the starting point—in Galilee. Under His teaching the movement has spread throughout Judea, *heos hoode*, even to this city—as the Palm Day procession proves. Pilate, powerless to stop the storm, resorted to the tricks of the politician. Now he tried to put the responsibility on Herod. Then he tried to get the Jews to ask for Jesus' release. This paltry policy failed. Instead of catching, he was caught. In degrading the dignity of the judge, he violated the majesty of the law, and inflicted upon justice, and upon himself, an irreparable injury.

SECTION VII.

PILATE'S FIRST EXPEDIENT.

He sends Jesus to Herod.

Luke xxiii, 6-12.

When Pilate heard of Galilee, he asked whether the Man were a Galilean. And as soon as he knew that He belonged to Herod's jurisdiction, he sent Him to Herod, who was at Jerusalem at that time.

And when Herod saw Jesus he was exceedingly glad: for he was desirous to see Him of a long season, because he had heard many things of Him; and he hoped to have seen some miracle done by Him.

Then he questioned with Him in many words.

But He answered him nothing.

And the chief priests and scribes stood and vehemently accused Him.

Third personal indignity. } And Herod with his
The first from the Gentiles. } men of war set Him at
nought, and mocked Him, and arrayed Him in a gorge-
ous robe, and sent Him to Pilate.

And the same day Pilate and Herod were made
friends together: for before they were at enmity be-
tween themselves.

Jesus must stand before both the Judiaco-political,
as well as the Judiaco-ecclesiastical, authorities. Such
was the will of God. And it was carried out by the free
agency of man. Knowing Pilate's hatred of Herod,
and of the Galileans the Jews, to agitate him the
more, and to excite him against Jesus, mentioned Galilee
as the scene, with Judea, of Jesus' agitations. Their
purpose failed. "Is this Man," he asked, "a Galilean?"
"He is," they answered. Then He belongs to Herod's
jurisdiction. He was then in the city. And Pilate
determined to send Him to him at once.

This was agreeable to Roman usage. (Acts xxv, 3, 4.) This might relieve him of a troublesome case. It may be, that he hoped that, should Jesus be sent back, it might be with either a favorable opinion from Herod of Him, at least, with some light upon the case so increasingly interesting, and obscure. At any rate, by this graceful act of courtesy, in sending one of his own province to him, he might open the way for a reconciliation between themselves. The enmity had been caused by his interference, perhaps, with Herod's jurisdiction—perhaps the hewing down of the Galileans in the Temple. (Luke

xiii, 1.) This act, he hoped, would be accepted as an apology—the only object gained by this effort to relieve himself of the guilt of the murder of the guiltless. But it involved another in the same guilt. (Acts iv, 27.) Having ordered the council to appear as accusers, before Herod, and the soldiers to take Jesus to him, He was led thither, probably before 6 A. M.

Fort Antonia joined the Temple on Mount Moriah. Exactly opposite to it, at some distance from it, to the south-west of the Temple hill, and in the upper city, and immediately adjoining the old wall, stood the Asmonean palace. It faced eastward. It crowned Mount Zion, the western, and most elevated, hill of Jerusalem—a very fine view of which was obtained from its open courts. This great and gorgeous structure was one of the many splendid monuments of taste and magnificence with which Herod, the Great, adorned Jerusalem. It was built on the occasion of his marriage with the daughter of a priest. Countless kinds of stones were used in its construction. It was adorned with sculptured porticoes, and columns of many colored marbles. Its floors were paved with rich mosaics. The roof amazed by its length, its breadth, its beauty of adornment. It seemed, when the sun shone on it, like a thing illuminated. The front grounds were enriched with green promenades, which were shaded by trees, and bordered by canals and lakelets of fresh water. In every direction the eye rested on renowned statutes, and other works of art, and on fountains of elaborate workmanship and costly character. The rooms were finished

in the highest style of art. The great dining-hall could easily accommodate 300 guests. The plate was of solid gold, rich in chasing. Whatever was rare and costly, was found in the palace. It, at the same time, was so strong, and so strongly fortified, that it was the citadel of the upper city—called (Acts xxii), the castle.

To that palace, where the many tragedies of the Herodian family were enacted, Jesus was now led. To reach it, He was again marched over the massive cause-way that spanned the Tyrophæan valley between Mount Moriah and Mount Zion, then along the streets to the great gate, opening into the palace grounds; then westward along the lower level terrace to the flight of steps—those from which Paul, afterwards, addressed an angry crowd (Acts xxii, 34; xxiii)—then up that long flight, from the top of which the stately structure was easily reached. Then through the beautiful grounds, and along the lofty corridors was He led into, perhaps, one of the two colossal wings, which, as a memorial of Herod's connection with Cæsar and Agrippa, were named, one after each—the first and only time Jesus ever trod an earthly palace's floor.

The man before whom He now stood a prisoner, was Herod Antipas, son of Herod the Great, and tetrarch of Galilee. Inheriting the family passion for building cities, he had founded one on the shore of the sea of Galilee, which he named Tiberias, in honor of the Emperor, and made it the capital of his province. An Idumean Jew, he had now come—as his custom was—to Jerusalem to the feast, ostensibly to honor the law,

ally to please himself. He had brought with him his petty court, and body-guards—the only soldiers allowed him in Pilate's jurisdiction. The glimpses given of him in the gospels show a thoroughly bad man. The dark picture has not a single relieving feature. He was a monstrous mixture of hateful opposites. He was a despot, capricious, cruel and cunning, a man unscrupulous, sensual and superstitious. His levity was as conspicuous as his licentiousness. The dancing of Herod's daughter delighted him so much that he offered her half of his kingdom. At her request, which was that of her mother whom he had unlawfully married, he killed John Baptist, the man who had, to his face, denounced the incestuous connection.

When the news of Jesus' mighty works first reached his ears, he was seized with remorse. "This," said he, "is John Baptist, risen from the dead." But the pang was only momentary. And by this time, this murder, as well as all his vile adulteries, had, by his seared conscience, been long forgotten. The name of Jesus no longer disturbed him. He regarded Him merely as a peripatetic juggler, whose feats were the wonder of the day. Pilate's compliment greatly flattered him. But it delighted him the more, because he had, for a long season, been desirous to see Jesus. He had heard many things of Him, and he hoped that some miracle—*i. e.*, feat of wonder—would be done by Him. This would gratify his vanity and curiosity, and impart a fresh sensation to him who lived only for pleasure. It was therefore, with excited feelings, that he saw Him,

led as a prisoner, into the large audience room.

It was not long until he began the pantomime. "He questioned Him in many words"—with all sorts of ribald and rambling questions. But nonsense could not long live in that Kingly Presence. Awed by the dignity of Him who stood before him, and by those calm, clear eyes set so steadily on his own—he hesitated, he stopped. If he waited for a reply, he received none. Jesus knew the man, and his want of manliness. He had not forgotten the murder of John Baptist. He was not, He knew, legally before him. He kept silent.

Then the chief priests and scribes arose, and vehemently accused Him.

His calm and holy silence continued unbroken.

Then upon His sacred Person burst forth the vengeance of insulted pride. Herod, to act the buffoon, had laid aside the king. Now he acted the fiend. He joined his men of war in the frightful insult and mockery. They set Jesus at nought, that is, treated Him with utmost contempt as a nothing. They mocked Him, *i. e.*, ridiculed His Kingly claims and character. They arrayed Him in *estheeta lampran*, a shining, or resplendent, robe. Some say the words denote the white mantle worn by Jewish kings and Roman grandees on high occasions. Others say that they declare, that a white robe was thrown over His shoulders, in imitation of that worn at Rome by candidates canvassing for office, an indication that he was a weakling candidate for the Jewish throne, and it was, at the same time, an indirect declaration of His innocence of any political offense.

This meaning of the word is justified by Rev. xv, 6, xix, 8; perhaps, also, Acts x, 30. But it seems to me altogether too weak a meaning for the circumstances. They were expressing for Jesus their utmost contempt and mocking. Our E. V., "gorgeous," suits better, and is justified by Jas. ii, 2, 3. They arrayed Him in a brilliant vesture, some cast-off apparel of royalty taken from the palace wardrobe—the same robe, perhaps, afterwards used by Pilate's soldiers in the same way. (Matt. xxvii, 31; John xix, 2-4.) He stood before them a caricature of royalty. Thus apparelled, He was, under the guard of soldiers, sent back to Pilate—a sign that this pretender to David's throne deserved, not condemnation, but contempt, and was rightly punished by ridicule.

What a spectacle this, for the crowd, in that early morning hour. Jesus, the Son of God, now for the second time, marched through the streets of Jerusalem a prisoner, chained, and now, also, clad in the cast-off clothing of royalty. How strikingly this, the beginning of the Gentile ridicule of Jesus, as the King, corresponds with the Jewish ridicule of Him, as the Christ.

SECTION VIII.

JESUS AGAIN BEFORE PILATE.

Pilate's Second Expedient.

Luke xxiii, 13-16.

Pilate's second declaration that Jesus is innocent. } And Pilate, when he had called together the chief priests and the rulers and the people, said unto them,

Ye have brought this Man unto me as one that perverteth the people: and behold, I, having examined Him before you, have found no fault in this Man, touching those things whereof ye accuse Him: no, nor yet Herod: for I sent you to him, and lo, nothing worthy of death is done by Him;

Pilate's second expedient.] I will therefore chastise Him, and release Him.

While Jesus was at Herod's palace, the mass of the crowd had scattered. So soon as He was brought back, and Pilate had learned the judgment of Herod, he called priests, rulers and people together, to announce to them the result.

He sums up the case. He alludes to the accusation. Then he states that his own examinations had revealed not the slightest grounds for a criminal charge. He had—he says further—sent Him to Herod, who had lived so long in Galilee, and would have known if there had been any charges against the Man. “And lo’—this is the idea in the Greek—‘He is found to have done nothing worthy of death.’ Everything but more clearly establishes His innocence. This is Herod’s conviction. And this is mine. I will therefore”—what? Release Him? This would not, but in the hope that something less than death would, satisfy the Council, or, at least, that a party in Jesus’ favor would be formed, he proposed a compromise. “I will, therefore, chastise”—he uses not the fatal word, *mastigoo*, or *phrageloo*, but a milder term, *paideuoo*, which, however, may include the dreadful idea—“Him, and release Him.”

If Jesus was innocent, Pilate had no right to chastise, if guilty, to release, Him. He had declared His innocence. Hence his proposal—for he did not, then, carry it out—was an outrage upon justice and humanity. This concession to the mob was fatal to Pilate's hopes. From this moment on, his weakness rapidly gave way to their fierce determination, until he became their helpless victim.

SECTION IX.

PILATE'S THIRD EXPEDIENT.

Barabbas.

Matt. xxvii, 15-26; Mark xv, 6-15; Luke xxiii, 18-25; John xviii, 39, 40.

Now at that feast the governor was wont to—for of necessity he must—release unto the people one prisoner, whom they would, at the feast. And they had then—there was one—a notable prisoner, named Barabbas, who, for a certain sedition made in the city, and for murder committed in the insurrection, lay bound in prison, with them that had made insurrection with him.

Therefore, when they were gathered together, the multitude crying aloud, began to desire him to do as he had ever done.

And Pilate answered them, saying, Ye have a custom that I should release unto you one at the Passover. Will ye, therefore, that I release unto you the King of the Jews? For he knew that the chief priests had delivered Him for envy? Whom will ye that I release unto you, Barabbas, or Jesus, which is called Christ?

Pilate ascends the Judgment seat to give } When his official decision. His wife's message. } he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just Man;

for I have suffered many things this day in a dream because of Him.

But the chief priests and elders moved (*and*) persuaded the multitude that they should ask that he should rather release Barabbas unto them, and destroy Jesus. And they cried out all at once, saying, Not this Man, but Barabbas.

The governor, Pilate, therefore willing to release Jesus, answered and said again unto them, Whether of the twain will ye that I release unto you?

They said, Barabbas.

Pilate saith unto them, What will ye, then, that I shall do with Jesus, unto Him which is called Christ, whom ye call King of the Jews?

They cried out again—all say unto him—Crucify Him, crucify Him, let Him be crucified.

Pilate's third declaration of Jesus' innocence. } Then the governor, Pilate, saith unto them the third time, Why, what evil hath He done? I have found no cause of death in Him: I will therefore chastise Him, and let Him go.

And they were instant with loud voices, requiring that He be crucified. They cried out the more exceedingly, Crucify Him, let Him be crucified.

And the voices of them, and of the chief priests, prevailed.

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just Person: see ye to it.

Then answered all the people, and said, His blood be on us, and on our children.

Pilate gives judgment for the release of Barabbas. } And so Pilate, willing to content the people,

gave sentence that it should be as they required. And he released Barabbas unto them, him that for sedition and murder was cast into prison, whom they had desired.

As Pilate was making his monstrous proposal to chastise, and then release, Jesus, a new crowd rushed before him, loudly demanding that he should do as he had ever done. (Mark.) This cry, destined to lead to the most momentous results, was taken up, and re-echoed by the Sanhedrim crowd.

There was a custom, the origin of which is unknown, that at that feast the governor should release a prisoner, the one whom the people desired. And in those tumultuous times, when political criminals were favorites, this custom was highly prised by the people.

Pilate was glad to hear this cry. It suggested an expedient which he hoped would liberate Jesus, and thus free himself. He would grant Jesus at the request of, and as a favor to, the people. Hoping that the enthusiasm aroused by the Palm Day procession was still alive, he said, "Ye have a custom that I release unto you one at this feast. Will ye that I release unto you the King of the Jews?" The question was unexpected. The crowd hesitated. Some, evidently, were inclined to say, "yes." Pilate, to strengthen this feeling, sent an order to bring out a murderer, who was that day to be crucified. Pilate placed him, when brought, beside Jesus, and said: "Whom will ye that I release unto you, Jesus Barabbas (that man's name according to many cursives and MSS., and the Armenian Version—

and a reading adopted by Tischendorf), or Jesus, which is called Christ?" Hoping for a favorable response, he put on the toga, or official robe, and ascended for the first time, the Beema, judgment seat, ready to give judgment so soon as the people had spoken.

While he waited for that, an incident occurred, which greatly startled him, and, for a time, stopped the proceedings. This was a message from his wife—Claudia Procla, tradition calls her. While the Jewish Council and crowd were howling for Jesus' death, this Roman matron, the wife of the Representative of the Roman majesty, was the only one who pleaded for His life. A Jewish proselyte, perhaps, a God-fearing heathen, certainly, she was interested in Him, was convinced of His innocence, and greatly troubled by the proceedings against Him. A dream, supernatural, awful, harrowing, had disturbed her uneasy morning slumbers. In it the destinies of Jesus and of her husband were strangely intermingled. Instantly, upon awakening, she sent a messenger, in hot haste, to urge upon him to have nothing to do with that just Man, and gave, as her reason, "For I have suffered many things this day, in a dream, because of Him." This message was given to Pilate when he was on the Beema. It was a warning. But it made no impression, save to quicken conscience, and increase his fears. It was a testimony to the inexcusable guilt of the council. But it only increased their rage.

By this time the chief priests had made the people to be all of one mind. From every part of the crowd rose

the shout, "not this Man"—neither rulers nor crowd mentioned His name once that day—"but Barabbas"—Bar, son, of Abbas, or Abbas, son of a Rabbin. Robbers were so common that his being one, attracted no special attention, nor incurred any special odium. And, in the eyes of the people, glowing with desires for national freedom, his conduct otherwise, atoned for all his crimes. He was, it seems, one of the growing class, afterwards called Zealots, who hated the foreign rule. The murder which he had committed was in an insurrection. And this seditious movement against Pilate, arose from his (Pilate's) misappropriation of Temple revenues to build an aqueduct. (Euwald.) As its leader, he was the hero of the hour. He was confessedly guilty of the crime with which Jesus was falsely charged. Yet His foes could easily point out to the crowd their distinction between the two. Barabbas was for, Jesus was against, the Temple, law, and national institutions. This conduct is an important element in their crime. It made them the supporters of revolt, and the enemies of the spirit of submission. Not only did they demand the death of One who had broken no law, but they preferred, and desired, the release of one who had broken the laws of both God and man. Rejecting innocence, they welcomed crime. Thus they really condemned themselves as guilty of the very crime that they charged upon Jesus. They repudiated the spirit of faith and submission, which had distinguished the whole work of Jesus, and which might have saved the nation. They, at the same time, let loose the spirit of revolt, which hence-

forth rested not, until it had brought down upon city, nation and theocracy an awful and final ruin. All this they did not see. But they did see the deceit which they imposed upon themselves, and upon the crowd. And they hoped that Pilate would not see either it, or the object they had in view. And they succeeded.

Again, Pilate, "willing to release Jesus," asked them which of the two they would have. Again, the crowd cried out, Barabbas. The third time he put the question—and in a form which showed his desire, perplexity and anxiety—"What shall I do with Jesus, who is called Christ?" He, evidently, hoped they would say, "Give Him to us, too." But instead, and for the first time, that awful word, "CRUCIFY HIM," smote his ear and heart.

Pilate, for the third time, declared Jesus innocent. "Why, what evil hath He done?" He shuddered at the thought of inflicting on Him that cruel punishment. He proposed, a second time, to chastise, and then release Him. But he was met by an instant, loud, and exceedingly determined reply, "LET HIM BE CRUCIFIED."

Crucifixion was a common form of punishment from early times. It was invented by Semiramis. It was used by Assyrians, Egyptians, Persians, Greeks and Romans. It was ever considered the most horrible form of death. In its exquisite torture and extreme ignominy, it combined the pain and infamy of all other punishments in the fullest measure. Cicero calls it "the most cruel and infamous death." Gibbon says, "As the emblem of the slave's death and murderer's

punishment, the cross was looked upon with the profoundest horror, and was closely connected with the ideas of pain, guilt and ignominy." The horror of the Jews, even from the earliest times, is thus expressed in one of their sacred books: "Cursed is every one that hangeth on a tree." (Deut. xxi, 23.) By the *jus civitatis*, which exempted every Roman citizen from this death, slaves only, and the vilest malefactors, could be crucified. As the punishment pronounced, by that law, upon sedition, it was, that day, to be inflicted upon Barabbas. The people, with a unanimous and simultaneous (*pambleethei*, Luke) voice, placed Jesus in his stead, and demanded on Him the punishment due to that man. Once, and again, Pilate had interposed to save Jesus. He saw "that he could prevail nothing." The agitation was increasing every moment. There was every indication of a storm, such as had, some time before, swept over Cæsarea, had lasted six days, had not been arrested by slaughter, and was not quelled until he had made concession. Such a storm in Jerusalem was to be dreaded. It must be prevented. It could be, only by his yielding to the clamor of the crowd. Yet, before yielding, he made another effort to save Jesus.

With the heathen custom of cleaning the hands from, and with the Jewish symbolical action of repudiation of, all complicity in the guilt of, murder (Deut. xxi, 6), he was well acquainted. He arose from the Beema, descended to the platform, took water, and washed his hands before the multitude. Hitherto, his phrases had been, "I find no fault in Him," "What evil hath He

done?" "I find no cause of death in Him." But he now advances from the negative to the positive. He calls Jesus this just Person—the echo of his wife's word sounding in his soul, and voicing his conviction, as it had voiced her own: "I am innocent of the blood of this just Person; see ye to it." And this word, and its accompanying act of washing his hands before them all, were an assurance and sign, (a) that he did not consent to the judgment pronounced by the Sanhedrim upon the prisoner, and (b) that in giving in to them, he was only performing a magisterial act.

Then arose from "all the people" that terrible imprecation, whose awful results have been upon them and upon their descendants to this day: "His blood be on us, and on our children."

This answer showed Pilate how terribly in earnest was that mob. It would be satisfied only with the life of Jesus. By that imprecation they had, so far as they could, relieved him from all responsibility of guilt in the death of the prisoner. And, having washed his hands, he re-ascended the Beema, whence only he could give his official judgment, and gave it for Barabbas' release. Then, amid the rejoicings of the crowd, the robber and murderer was set free.

SECTION X.

JESUS DELIVERED.

Matt. xxvii, 26; Mark xv, 15; Luke xxiii, 25; John xix, 1-16.

Fourth indignity to Jesus. { Then Pilate, therefore,
The second from the Gentiles. } took Jesus, and scourged
Him.

And the soldiers platted a crown of thorns and put it on His head, and they put on Him a purple robe, and said, Hail, King of the Jews.

And they smote Him with their hands.

Pilate's fifth declaration of Jesus' innocence. } Pilate, therefore, went forth again, and saith unto them, Behold, I bring Him forth unto you that ye may know that I find no fault in Him.

Then came Jesus forth wearing the crown of thorns, and the purple robe. And Pilate saith,

BEHOLD THE MAN!

When the chief priests, therefore, and the officers saw Him, they cried out, Crucify Him, crucify Him.

Pilate's sixth declaration of Jesus' innocence. } Pilate saith unto them, Take ye Him and crucify Him: for I find no fault in Him.

A fresh accusation advanced.] The Jews answered him, We have a law, and by our law He ought to die, because He made Himself the Son of God.

When Pilate, therefore, heard that saying, he was the more afraid;

And went again into the judgment hall—the Praetorium—and saith unto Jesus, Whence art Thou?

But Jesus gave him no answer.

Then saith Pilate unto Him, Speakest Thou not unto me? Knowest Thou not that I have power to crucify Thee, and have power to release Thee?

Jesus answered, Thou couldest have no power at all against Me, except it were given thee from above: therefore, he that delivered Me to thee hath the greater sin.

Pilate's final efforts for Jesus' release.] And from henceforth Pilate sought to release Him.

The Council's final accusation against Jesus. } But the Jews cried out, saying, If thou let this Man

go, thou art not Cæsar's friend: whosoever maketh himself a King speaketh against Cæsar.

Pilate ascends the Judgment seat a second { When time: now to pronounce sentence against Jesus. } Pilate, therefore, heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the Passover, and about the ninth hour: and he saith unto the Jews, Behold your King!

But they cried out, Away with Him, away with Him, crucify Him!

Pilate's final expostulation.] Pilate saith unto them, Shall I crucify your King?

The chief priests answered, We have no King but Cæsar.

Then delivered he Him, Jesus, therefore to them, to their will, to be crucified.

Scourging was, by Moses' law, an infliction pronounced against one offense only, nameless here. In the days of the monarchy, however, other misdemeanors were visited with it—at times with a severity that gave to the instrument the name of scorpions. (2 Kings xii, 11.) But in no case could the body be stripped below the waist, nor more than 40 lashes be applied. (2 Cor. xi, 24.) The Romans inflicted it, in its milder form, on common delinquents, and with severity on those condemned to death. It was, so say Josephus and Roman historians, an obligatory and preparatory part of the punishment of crucifixion. The law, in cases of treason, ran thus; “If the sentence be confirmed, let the criminal's hands be bound, let him be veiled, and hanged on

the cursed tree, after having been scourged either within or without the Pretorium." (Livy, i, 27.) The legal order was, "*summove, lictor, despolia, verbera*—lictor, remove, strip, beat." He then stripped the whole body bare, and tied it to a post, or stretched it with cords on a frame, face downwards. Then he, with rods, or leather plaited thongs, loaded at the end with sharp bones, or iron points, laid on the strokes, in the presence of the judge, who urged him on—with the word, *da illum id*, give it to him—and who, only, could order him to stop. There was no legal limit to the number of the strokes. Blood spurted out at every blow. The culprit was beaten till the back was cut open in all directions, and often the breast and face. The person, if he died not under the infliction, was a hideous and pitiable spectacle. In his letter to the church at Smyrna, Eusebius has given a vivid sketch of the impression upon spectators: "All around were horrified to see the martyrs so torn with scourges that their very veins were laid bare, and the inner muscles and sinews, and even the very bowels, were exposed." No wonder Horace calls this degrading, this torturing punishment—which Roman self-respect forbade the infliction of upon any Roman citizen—"horribile *flagellum*."

Jesus' prediction, which connects His scourging with His crucifixion (Matt. xx, 19; Luke xviii, 33), shows that it was this scourging that was inflicted on Him. Twice had Pilate proposed it under its milder form, chastise. Now it is done. The soldiers—lictors were not allowed to procurators—stripped Jesus, and tied

Him to a post, or stretched Him on a frame. Strong hands then applied the lash. This was done on the Pavement in front of the Pretorium, and in the presence of Pilate and of the crowd.

This scourging was not examination by torture (Acts xxii, 24), nor was it the legal prelude to crucifixion. For Pilate's second sitting on the Beema, when he pronounced sentence upon Jesus, was after this. (Com. John xix, 1, with v. 13.) It had become necessary, through Jesus having been put into the place of Barabbas. He suffered the scourging Barabbas should have received. It was done, further, with the hope that the sight of the degraded, mangled, bleeding Man might paciate the rage, and excite the compassion of the Jews, and that they would therefore consent to His release. And if this failed, he (Pilate) would then regard this as the legal preliminary to crucifixion.

We would fain hope that this scourging was in the milder form. But while some facts allow, others forbid it. It was the infliction which Barabbas must have received, and so must have been severe. And this conception of it is sustained by the prophesies concerning it, and by some of the verbs used to describe it. On the other hand, Pilate's disposition towards Him, the strength it left in Him, and some of the words used to describe it, suggest less severity. The Lxx render the Hebrew word, translated chastisement, in Is. liii, 5, *paideaia*. And this is the noun of the verb, *paideoo*, which Pilate uses in his mention of this infliction. Luke (xxiii, 16, 22), Matthew (xxvii, 26), and Mark

(xv, 15) use *phrageloo*, a Latin term introduced into the Greek, which means flagellate, without defining the degree of severity. The noun, *phragellion*, is found in John ii, 15, where, certainly, physical severity was not used. John's *mastigoo* (xix, 1), is stronger. It is the term which Jesus uses to describe this infliction upon His followers and upon Himself. (Matt x, 17; xxiii, 34; xx, 19; Mark x, 34; Luke xviii, 33.) It is used, also, to describe the fatherly chastisements of God. (Heb. xii, 6.)

But whether given in the milder or severer form, this scourging caused the blood to flow, and covered the body with great weals, or ridges. So had prophecy said it would be, so did Peter say it was. He uses *molopi*, the same word used by the Lxx to translate the Hebrew word for stripes: "By His stripes, bruises (in the margin) we are healed. (Is. liii, 5; 1 Pet. ii, 25.) The word, *molopi*, signifies a contusion from a blow where the skin is not broken, but where blood is collected under it, making it black and blue. But the prophecy, which is but anticipated fact, gives a very strong meaning to the word. "He was tormented (Mar.) for our transgressions, He was bruised for our iniquities," "the chastisement of our peace was upon Him, and by His stripes we are healed." Undoubtedly, the suffering which He endured was very great. Undoubtedly, His body was covered with blood.

This prophecy is not vague and general, but minute and particular. It describes the scene as if it were actually passing before the prophet's eyes. It was utterly impossible for Isaiah to have conjectured it 700

years before it occurred. What the infinite wisdom of God foretold, the voluntary act of Pilate fulfilled. The infinite love and compassion of the Father and Son towards guilty man, appear strongly in it. And as we look upon this dreadful sight, as we see how patiently and uncomplainingly Jesus bore it all, and what a view of the hostility and depravity of man whom He had come to save, it must have given Him, let us also, with profound and enduring gratitude, remember that it was the chastisement of our peace that was upon Him, that it was by His stripes that we are healed.

The narratives lead me to the conclusion that Jesus was scourged but once, was twice crowned with thorns—both times by Pilate's soldiers, once before, and once after, sentence—and was thrice arrayed in the robes of mockery and contempt. Herod's men of war had done this already. Pilate's detail now did the same thing. And after Jesus was sentenced, they and the whole band repeat this indignity.

So soon as Jesus was untied from the post, or platform, and His clothes were put on, His lacerated body was led by the soldiers into the Pretorium—perhaps into the guard-room. There He was treated with special indignity, insult added to cruelty—the fifth time He was thus treated on that day. Pilate seems to have taken no part in this cruelty and wrong. First, the soldiers plaited a crown of thorns: not of the *spina Christi*, for its thorns are too strong and large to be woven into a wreath: but of the *Lyceum spinosum*, probably. It grew in abundance around Jerusalem.

Its flexible, round branches are easily plaited into any form. These sharp thorn-spikes, twined into the rude semblance of a crown, were crushed upon His sacred head, regardless of the acute agony and sufferings which they inflicted.

Then they put on Him a purple (Mark, John) or scarlet (Matt.) robe.* This may have been the same cast-off robe of royalty in which He had been arrayed by Herod; or some common mantle worn by soldiers and officers, resembling the robe of the Emperor, and indicating that they were imperial, not provincial, troops. Then, having put Him upon some rude seat, they passed before Him, saluted Him as King of the Jews, and smote Him with their hands. The counterpart, all this, of the savage ridicule of Jesus' royalty, which had occurred in Herod's palace.

As Pilate looked upon that face, pale from agony, that body bruised and withered by the scourging, he hoped, by the sight, to inspire the people with the pity which he felt himself. Having ordered the soldiers to bring Him after himself, he went out, to the crowd. "Attention!" he began, "That you may know that I find no fault in this Man, I bring him forth to you." As he spake these words, Jesus came forth wearing the thorn-crown on His head, and the purple robe around His shoulders. As He stood before them, Pilate, pointing to Him, said, *Id est homo! Ecce Homo!*

[* Royal purple, of the ancients, was what would now be called scarlet, or, it may be, crimson. The difference between scarlet and purple, now strongly marked, seems hardly to have been noticed in those days.]

BEHOLD THE MAN! Look at Him, the Man of your own nation, whom you have given up to such suffering and shame! Behold the scourged, thorn-crowned, purple-robed, blood-covered Man, in all His lofty, yet patient, innocence, as He stands before you, without confession, as He is without fault. Unconsciously, too, was Pilate, in this again fulfilling prophecy, Behold the Man, the Man of sorrows, and acquainted with grief. (Is. llii, 3, 4-6.): "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not. Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all."

That garb of mockery could not hide Jesus' royalty of life, nor His Kingly bearing. These had deeply impressed Pilate. These, now, hush the wild and angry crowd. But no voice rises from it in favor of Jesus. In the face of the stern and unyielding rulers, none dared to thus speak out. Pilate was disappointed. He saw that the rulers were not hushed, even for a moment. His appeal to them was vain. Every spark of tenderness, every noble and generous impulse was extinguished within them. The crown and purple settle them more firmly in their bloody purpose. Let the heathen preach humanity to them, if they will. They are Jews. This

Man is their victim. They will be satisfied only with His blood. They will again demand the Roman cross for their King. The multitude, moved with pity, are still. But not so the chief priests and their partisans. As they look upon the object of their rage, they shout out, "Crucify," "Crucify"—showing in their omission of even "Him," the intensity of their hate.

Once more Pilate shrunk from the awful responsibility. He is shocked at their excess of cruelty. For the sixth time he asserts Jesus' innocence. He should have promptly set him free. He is afraid to do this. But he authorizes them to crucify Him. "Do it yourselves. I shall take no part in this murder;" this is the meaning of his words. But they fall on hearts harder than a rock. They knew not that Jesus had long before declared that the Gentiles should do the scourging and crucifying, and that their own, and the guiltiest part, in the awful tragedy, was to deliver Him up to them. But they knew their own determination, and that was, that Jesus should die, and that Pilate should be the executioner. If they attempted this execution there might be a sudden reaction of the people, and Jesus would be released. By nothing short of the fear with which the Roman power inspired the people, could the affair be carried out successfully. They declined Pilate's offer. And their first and second plans to get Pilate to act, having failed, they instantly changed their tactics. They abandoned the political, and bring forward their third, the religious, expedient: "In your eyes, He is innocent; in ours, He is most guilty. We have a specific law (Lev. xxiv, 16;

Deut. xiii, 5; xv, 20), that the man who claims equality with God, and falsely calls himself His Son, is a blasphemer. And by this law He ought to die, because He made Himself *whyos Theou*, or *tou Theou*, the Son of God.

This word increased Pilate's agitation. Heroes and demi-gods were familiar ideas. Through them came this suggestion—this phrase implies divine descent. Jesus' presence and bearing had, from the first, awakened fears, subsequently quickened into apprehensions. Now, all that he had heard of Him, of His life, miracles, words, and all he had seen of His bearing, impressed him with the mysteriousness of His Person. The appalling thought flashed, remained, rose up vividly before his consciousness, this *Ecce Homo*—is He the Son of God? Conscience, or the fear of the law, had hitherto held him back from the military execution, for which alone he was responsible. Now he recoiled from pronouncing sentence upon this One, so unlike any he had ever seen before. He will not go any further in this wretched business without further inquiry. And ordering Jesus to follow him, he went again into the Pretorium for a—not judicial investigation—but for (the second) private and personal interview.

His first question, “Whence art Thou?” shows his agitation and alarm. This is a far better question, however, than the, “Art Thou the King of the Jews?” “What hast Thou done?” “What is truth?” These were questions of the intellect, this was one of the heart. It was an earnest, honest question, a profound and fundamental one,

about Jesus' being and origin. It showed that the piercing, living force of the phrase, "Son of God," had entered into his consciousness. But, for the fifth time on that day, Jesus was silent. Was he unwilling to tell who He was? No. Constantly had He declared His Divine Sonship. On that morning He had confessed it before the Council. This silence was, to Pilate's conscience, this voice—are you willing to receive the truth? It was a rebuke of his conduct; "when I spake before, why did you not believe?" And this question was an appeal to his sense of justice. Pilate had repeatedly said, "I find no fault in Him." "If you release Me then, it must be—so this silence implied—on the ground of My innocence, and not on the ground that I am the Son of God."

This silence irritated Pilate. His teachable disposition vanished like the morning cloud. The haughtiness of the Roman governor re-appears. You have refused to reply to others. Do you refuse to speak to me? "Know you not that I have the power to crucify, or to release you?" Thus would he arouse Jesus' hopes and fears.

Jesus, knowing that all power was in Himself, of right, and by Divine decree, now, for a moment, takes His true place as Judge. All the facts are before His mind. He weighed Pilate and the Jews in the scales of an impartial, everything-seeing and accurate judgment, and pronounced on the respective demerits of the parties: "You speak of power, I speak of dependence and responsibility. You say, 'I have power.' I say, 'The power you have is given, not to punish or release, in a

loose way, but righteously. It is given to thee *from above*. To the Giver, God, you are responsible for its exercise. You have official power, but have you the moral power to carry out your own convictions, and to do what is right? Have you not acted against them in your treatment of Me? You know that I was delivered to you from envy, and not for a crime. You pronounced Me innocent, yet proposed to punish, and then release, Me. Again, and again declaring Me innocent, you have yet had Me scourged. The (official) power, however, which you exercise, is lawful, for it is given. And it relates to offenses against the state. But the power he exercised—*i. e.*, Caiaphas, as the representative of the nation, and the Council in going with him (John xviii, 14, 35)—in delivering Me to you, is usurped. The question, as to My Personality, belongs to the Council. Against the clearest evidence have they rejected Me. This is their sin. In sending Me to thee on this charge—*i. e.*, that I am the Son of God—they have asserted a power which God hath not given them. This, again, is their sin. You sin, in not carrying out your convictions, and in interfering with a matter which is not in conflict with Roman authority. And this the Roman law forbids.* The sin of Him who delivered Me to you is greater. For you, a Roman, have not the truth, and are only the ministerial executioner of a sentence already given on a religious accusation,

[*The Roman law forbade any interference with the laws and religious institutions of the subjugated nations, where they were not in conflict with Roman authority.]

of the merits of which you knew nothing. But he is a Jew, has the Law and the Prophets, and is conscious that his motives, in these entire proceedings, are wrong."

This answer made a profound impression on Pilate. *Ek touto*, from that time, and on account of that word, (John xix, 12), he, anew and earnestly, set himself to deliver Jesus. Not by word merely, but by some distinct act—such as ordering His release, or a delay in the proceedings—he purposed, and was about, to close the case.

Leaving Jesus in the Pretorium, he went out to the Pavement. Whether it was his looks, or actions, or, perhaps, words, which revealed his purpose, we know not. But the already excited Jews were wrought into the highest excitement by it. They instantly carried out their fourth plan, that of threatening: "If thou let this Man go, thou art not Cæsar's friend." That word scattered his high resolves to the winds. This Cæsar was the cruel and suspicious Nero. He regarded the bare accusation of treason as crime enough to be punished by death. Pilate, aware of his own exposedness to accusation, felt that an appeal to Rome would be fatal. And to save himself, he yielded to the demands of the Council and to the outcries of the crowd. It was against his convictions, and to his pungent self-regret and profound mortification. But it was done.

It was now about 9 A. M.* Pilate again put on the *toga*, ascended, for the second time, the Beema, judgment

[* See Lange, on John, pgs. 569, 570; and Andrews' *Life of our Lord*, pgs. 530-532, for remarks upon the apparent discrepancy as to the time, between John and the Synoptists.]

seat, and ordered Jesus, whom he had previously ordered the soldiers to bring out of the Pretorium, to stand before him.

The Jews, who, like ravening wolves, were waiting for their prey, thought that sentence was about to be given. But no. Pilate once more interposed. With savage irony he exclaimed, "Behold your King!" They saw that this thrust was aimed at them, not at Jesus. This sarcasm intensified their rage. Their response, thrice shrieked out, was, "Away with him!" And the three imperative Aorists, "*Aron, aron, stauroooson*, away, away, crucify," express their impatience, and haste to have it done. Again, and for the last time, Pilate, who is now resigned to yield, gives a word, which is both an exhortation with, and a revenge upon, them, for forcing him to do an act of such baseness and wrong: "Shall I crucify your King?"

This word inflamed their rage to that degree that they committed political suicide. By their own act and word they abandoned all their theocratic hopes, all national independence, all ennobling thoughts of the exalted position occupied for centuries—Jehovah is our King. They pronounced with their own lips the abolition of the theocracy, and gave themselves over wholly to Cæsar, as his vassals. "Let the throne of our fathers crumble to dust: Let our historic position and national existence be blotted out: Let what may come to us as individuals, or a nation: We care not—so that this HATED ONE be crucified. We hate the throne of the Cæsars. But as between this Man and it, we have no hesitancy.

To you, the representative of the Emperor, we say, 'We have no King but Cæsar."

Then Pilate gave sentence, perhaps, in the customary form, "*Ibis ad crucem: I miles, expidi crucem,* go thou to the cross," "Go, soldier, get ready the cross." But to make it appear that he was acting solely in discharge of his duty to Tiberius, and that the whole responsibility of the deed rested upon them, he "delivered Jesus to their will," and placed soldiers under their direction. For all the subsequent indignities, they are under the guiltier responsibility.

The details of the trial force on the mind the conviction that Jesus was sacrificed by Pilate to the exigency of his position. It was certainly an embarrassing one. Before him was a prisoner of whose innocence he had no doubt. Judgment, conscience, testimony, said, "Discharge Him." But over against His innocence, dignity and majesty were, on the one hand, the astuteness, the perseverance, the shameless suppleness, the diabolical malignity of the accuser, Caiaphas, backed by the Sanhedrim, and by the brute force of a vast mob; and on the other, was the dread of Cæsar, who with one stroke of the pen, could hurl him to destruction. Did he drive the people, already exasperated by his acts, to extremity, they would accuse him to Rome, and that would be his ruin, perhaps death. These forces, acting on his fears, were stronger than his nobler nature. He yielded to the mob. He sacrificed Jesus to save himself. What a sight! The nation, through their rulers, giving up their Christ to the Gentiles to be legally killed! What an ending of centuries

of the grandest history ever written! What an act of national suicide! And what a self-degradation for Pilate!

SECTION XI.

THE CRUCIFIXION OF JESUS.

Matt. xxvii, 27-56; Mark xv, 16-41; Luke xxiii, 26-49; John xix, 16-37

The continuous narratives of the above places is as follows:

Jesus crowned with thorns the second time. } Then
Sixth indignity to his Person; the fourth from } the sol-
the Gentiles. } diers of
the governor took Jesus, and led him away into the common hall, called Pretorium, and they call together, and gather unto Him, the whole band of soldiers. And they stripped Him, and put on Him a scarlet robe—clothed Him with purple. And when they had platted a crown of thorns, they put it upon His head, and a reed in His right hand: and they bowed the knee before Him, and began to salute Him—mocked Him—saying, Hail, King of the Jews! And they smote Him on the head with a reed, and they spit upon Him, and bowing their knees, worshipped Him. And when they had mocked Him, they took off the purple—the robe—from Him, and put His own clothes on Him, and led Him away—out—to crucify Him.

JESUS ON HIS WAY TO CALVARY.

And they took Jesus and led Him away. And He, bearing His cross, went forth. And there were also two others, malefactors, led out, with Him to be put to death. And as they came out, (*and*) led Him away, they found a Cyrenean—a man of Cyrene—one Simon by name, who passed by, coming out of the country, the father of

Alexander and Rufus; and they laid hold of him, and on him they laid the cross, that he might, and they compelled him to, bear His (Jesus') cross after Him.

And there followed Him a great company of people, and of women which also bewailed and lamented Him.

But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for Me, but weep for yourselves, and your children. For, behold, the days are coming in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?

AT CALVARY—JESUS CRUCIFIED.

And when they bring Him, (*and*) were come unto the place which is called in the Hebrew, Golgotha, which is, being interpreted, called (*in the Greek*) *Kranion*—Calvary—the place of a skull,

They gave Him vinegar—wine—mingled with myrrh—gall—and when He had tasted thereof, He received it not, would not drink.

And there they crucified Him. And it was the third hour; and they crucified Him.

And Pilate wrote a title, and put it on the cross. And the superscription of His accusation, written in letters of Hebrew, and Greek, and Latin, and set up over His head by the soldiers, was,

The full title.] THIS IS JESUS OF NAZARETH, THE KING OF THE JEWS.

This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city.

Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews, but that He said, I am the King of the Jews.

Pilate answered, What I have written, I have written.

A surprise.] And two others, malefactors, two thieves, *stauroountai* (*present tense*) are crucified with Him—on either side one—the one on His right hand, and the other on His left. And the Scripture (Is. liii, 12) was fulfilled which saith, And He was numbered with transgressors.

Jesus' first word from the cross.] Then said Jesus. Father, forgive them, for they know not what they do.

Then the soldiers, when they had crucified Jesus, took, and parted His garments, and made four parts, to every soldier a part, casting lots upon them what every man should take: and also His coat: now the coat was without seam, woven from the top throughout. They said, therefore, among themselves, Let us not rend it, but cast lots for it whose it shall be: that the Scripture might be fulfilled which was spoken by the prophets—which saith—(Ps. xxii, 18—*quotation verbatim from Lxx*)—They parted My garments among them, and for, and upon, My vesture did they cast lots.

These things, therefore, the soldiers did.
And sitting down they watched Him there.
And the people stood beholding.

• JESUS REVILED.

By the passers by.] And they that passed by railed on Him, reviled Him, wagging their heads, and saying, Ah, Thou that destroyest the Temple, and buildest it in three days, save Thyself. If Thou be the Son of God, come down from the cross.

By the rulers and priests.] Likewise also the rulers,* and the chief priests, with the elders and scribes, derided Him. Mocking, (*they*) said among themselves, He saved others: Himself He cannot save. Let Him save Himself if He be Christ, the chosen of God. Let

[* “With them,” Luke xxiii, 35, is not genuine.]

Christ, the King of Israel—if He be the King of Israel—descend now, come down from the cross, that we may see and believe, and we will believe Him. He trusted in God; let Him deliver Him now, if He will have Him: for He said, I am the Son of God.

By the soldiers.] And the soldiers also mocked Him, coming to Him, and offering Him vinegar, and saying, If Thou be the King of the Jews, save Thyself.

By the two thieves.] And they, the thieves, also, that were crucified with Him, reviled Him, cast the same in His teeth. And one of the malefactors (*the unchanged one*) railed on Him, saying, If Thou be the Christ, save Thyself and us.

One of them relents.] But the other, answering, rebuked Him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this Man hath done nothing amiss. And he said unto Jesus, Lord, remember me when Thou comest into Thy Kingdom.

Jesus' second word from the cross.] And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with Me in Paradise.

THE CLOSING SCENES.

Now there stood by the cross of Jesus His mother, and His mother's sister (*Salome*), Mary, the wife of Cleophas, and Mary Magdalene. When Jesus, therefore, saw His mother and the disciple standing by, whom Jesus loved,

Jesus' third word from the cross.] He saith unto His mother, Woman, behold thy Son! Then saith He to the disciple, Behold thy mother!

And from that hour that disciple took her unto his own home.

Noon. The three hours' darkness now begins.] And it was about the sixth hour—the sixth hour was come—and there was darkness *epi pasan—oleen—teen geen* (in all three Synoptists) over all the land (E. V. Luke, "earth") from the sixth until the ninth hour. And the sun was darkened.

And about, at, the ninth hour, Jesus cried with a loud voice, saying,

3 P. M. Fourth word from the cross.] Eli, Eli—Eloï, Eloï—lama sabacthani! which is, being interpreted, My God, My God, why hast Thou forsaken Me?

And some of them that stood by there, when they heard that, said, Behold, this Man calleth for Elias.

After this Jesus knowing that all things were now accomplished, that the Scripture (Ps. lxix, 21,) might be fulfilled, saith,

Fifth word from the cross.] I thirst.

Now there was set a vessel full of vinegar. And straightway one of them ran, and took a sponge, and filled it full of vinegar, and put it upon hyssop—on a reed—and put it to His mouth, and gave Him to drink, saying, Let alone—and the rest said—Let be; let us see whether Elias will come to save Him, to take Him down.

When Jesus, therefore, had received the vinegar, He Sixth word from the cross.] said, IT IS FINISHED.

And when Jesus had cried again with a loud voice, He said,

Seventh and last word from the cross.] Father, into Thy hands I command My spirit.

Just after 3 P. M.] And having said this, He bowed His head, and gave up the ghost.

Phenomena and Incidents Connected with His Death.

Temple veil rent. Earthquake. Opened graves.] And behold the veil of the Temple was rent in twain, in the

middle, from the top to the bottom. And the earth did quake, and the rocks rent; and the graves were opened: and many bodies of the saints, which slept, arose, and came out of their graves after His resurrection, and went into the Holy City, and appeared unto many.

The impression upon the officer and soldiers.] Now when the centurion which stood over against Him, and they that were with him watching Jesus, saw the earthquake, and those things that were done, and that He so cried out, and gave up the ghost, they feared greatly. And he (*the centurion*) glorified God, saying,

His exclamation.] Certainly this was a righteous Man. Truly this Man was the Son of God.

The impression on the beholders.] And all the people that came together to that sight, beholding the things which were done, smote their breasts and returned.

Jesus' friends witness the scene.] And many women also were there: among whom were Mary Magdalene, and Mary, the mother of James, the Less and of Joses, and Salome, the mother of Zebedee's children; who, also, when He was in Galilee, followed Him, and ministered unto Him: which (*also*) followed Him from Galilee, ministering unto Him: and many other women which came up with Him unto Jerusalem. (*These*) and all His acquaintances stood afar off, beholding these things.

His enemies' action.] The Jews, therefore, because it was the preparation that the bodies should not remain on the cross on the sabbath day, for that sabbath day was an high day, besought Pilate that their legs might be broken, and that they might be taken away.

Then came the soldiers, and broke the legs of the first, and of the other, which were crucified with Him.

But when they came to Jesus, and saw that He was dead already, they break not His legs: but one of the Jesus' body pierced.] soldiers, with a spear, pierced His side, and forthwith came thereout blood and water.

And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done that the Scripture (Ex. xii, 46; Num. ix, 12; Ps. xxiv, 20) should be fulfilled, A bone of Him shall not be broken. And again another Scripture (Ps. xxii, 16; Zech. xii, 10) saith, They shall look on Him whom they pierced.

The narratives of the crowning, given in John xix, and in Matthew and Mark, show that Jesus was twice crowned with thorns. Both crownings were done by the soldiers, and in the Pretorium. But the first was by few of these, the second by the whole band. The first, which we have already described, was by the permission of Pilate, before sentence was passed, the second was after, and after Jesus had been delivered to the will of the council. In the first, Jesus was not stripped, had no reed put into his hand, was not spit upon, was not bowed to in mockery, all which were connected with the second.

So soon as Jesus was, by Pilate's order, delivered over to the will of the council for execution, the soldiers, by their order, or permission, took Him into the Pretorium, perhaps into their own quarters. They gathered the whole cohort, of from 400 to 600 men, together, that all might share in their brutal sport. It was the German legion of Roman soldiers, then stationed in Jerusalem. (Olshausen, *in loco*.) They stripped Jesus, and put on Him, probably, one of their own

military cloaks. Then they platted a crown of thorns and put it upon His head, and a reed in His right hand, and bowed in front of Him, saying, "Hail, King of the Jews." Then they spit upon Him, and taking the reed from His hand, with it smote Him on the head. These blows, falling on the thorn-crown, must have inflicted upon Him almost unbearable pain.

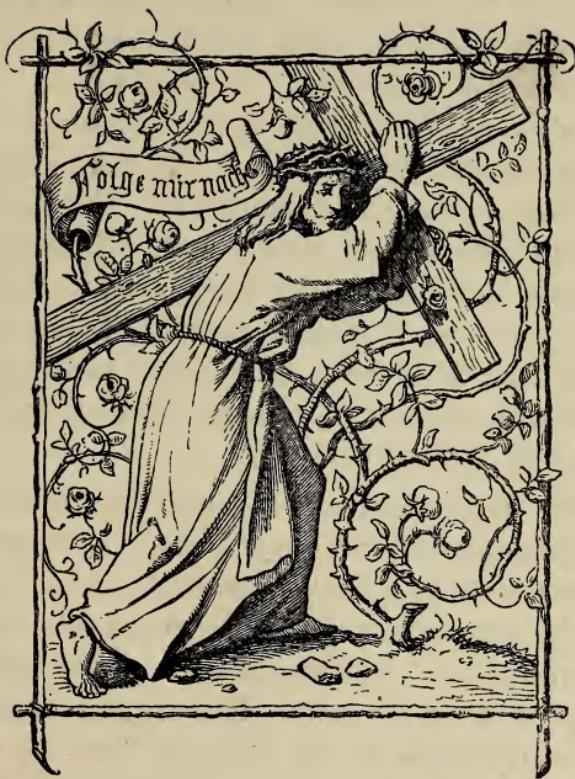
When they grew weary, they took off the mantle, put on Him His own clothes, and prepared Him for the march to the place of death. As no mention is made of the crown of thorns being taken off, it, probably, remained on His head until removed, by loving hands, after His death. Then the two cross pieces of the cross, tied together in the shape of the letter V, were put over His head, on to His shoulders, and His arms were bound to the pieces. Then the tablet was hung around His neck (Dio Cassius) or handed to the *cruciarrios*, a soldier or inferior officer, to carry it before Him.* This tablet bore His name and offense painted in three languages, in large black letters, on white gypsum, which was fastened to a board. After the crucifixion, it was nailed on the cross. A special detail of four soldiers, from the German legion, was His guard. Some soldiers were detailed to carry the hammer, nails, ropes and assuaging drink. A detachment of the German legion was ordered to attend the procession. A centurion on horseback, called by Tacitus, *exactor*

[*This was the usual custom. But from the words, "Pilate wrote a title, &c.," it seems probable that it was sent after Jesus was on the cross.

mortis, by Seneca, *centurio supplicio præpositus*, headed the company. A herald in front proclaimed the offense and sentence.

It was about 9 A. M. Everything was ready, and the mournful procession started from the Fort along those streets and that road which, in christian thought, is called *via Dolorosa*. Accompanying it was a deputation of the Council, and a vast crowd of people, mostly citizens. Intermingled with them was a company of Judean mothers and daughters. On the outside of, or behind the crowd, were timid, frightened, faithful followers of Jesus, among whom, besides others mentioned, were Jesus' mother, and the loving John. The streets were filled with multitudes, called out by the excitement, and many of them followed after, and were spectators of the crucifixion.

After the procession had passed beyond the city gate —*exelthen*, gone forth out of (Jn.)—Jesus, perhaps, (but the narratives do not say so), worn much by the long fasting and protracted sufferings, went slowly, and detained the procession. Just then a man passed by, coming in *ap agron*, from the field. This suggests that he resided in the city (Acts vi, 9), and had been at work. He had, perhaps, the appearance of a working man, as also of a foreigner. It would not create so much of a stir to make him do a thing that was considered most degrading. Him, the soldiers, most probably the officer in command—compelled—*heggareusan*—a military term—pressed into service. On him they laid Jesus' cross, and compelled him to carry it after Him. This



involuntary cross-bearer was called Simon, the Cyrenian. He came from Cyrene, a city of Lyban Africa. He may have been a descendant of one of those Jewish families, which had been deported into Africa by Ptolemy Lagi, 300 years before, and which had so multiplied that they had a synagogue in Jerusalem, from which came some of the converts of Pentecost. (Acts ii, 10.) He seems to have had no previous knowledge of Jesus, and no sympathy for Him. He either had no knowledge of, or no interest in, that day's momentous transactions, for he was in his field. But he witnessed the tragic close. He heard the seven cries from the cross, and the centurion's testimony. He was won to Jesus, with his family. His name has honorable mention, and his sons, Alexander and Rufus, trained under healthful influences, became distinguished members of the church in Rome, where he and his family afterwards settled. (Rom. xvi, 13.)

As Calvary was approached, perhaps reached, and the crowd had parted to let Jesus pass through to the place of death, the only other incident by the way, which The Holy Spirit has been pleased to record, occurred. Jesus, in passing on, turned to speak to the women who had followed Him from the city, bewailing and lamenting Him. These were ladies of Jerusalem. They had, probably, seen Him in the Temple, heard Him preach, and had seen His works. They did not bewail Him like the women of Galilee, as a Master, loved and revered. But they had no sympathy with His persecutors. They regarded Him as an innocent Man, led to

an awful death. The tears were those of genuine womanly sympathy with injured innocence and nobility suffering from injustice and cruelty. As Pilate's wife was the only one who had the courage to speak for Him during His trial, so these women were the only ones who had the courage to express their sympathy with Him on the way to Calvary, and that, too, despite Roman law, which forbade such lamentations for criminals. Strange sight in the midst of so much mockery! Strange sounds in the midst of so many fierce cries of hate! It indicates the beginning of better things. As Lange, in his "Life of Jesus," beautifully expresses it, "Now already the first breezes of a better temper begin to breathe; the harbingers of the courage of the cross are coming to view."

Jesus, all day, had been true to Himself. He alone, in the midst of all the turbulent scenes of the trials, had been calm. Then, so now, everything was in perfect harmony with all that He had said of Himself. Then, His personal dignity and greatness were conspicuous; now, His self-forgetful interest in others shines forth. Those tears of pity stir the noblest sympathies of His nature. His prescience saw those desolations which were coming on the doomed city—those awful results of the imprecation, "His blood be on us and on our children," whose horrors Josephus so graphically describes. He saw the hundreds of crosses on which Jews were crucified by Rome. He saw little children impaled, and also devoured by famishing parents. In holy elevation, and with tones of tenderness which must have vibrated upon every heart, He said—the only

words He spake on His way to Calvary—"Daughters of Jerusalem, weep not for Me." His sacred sufferings were not a popular tragedy for street bewailing. They were foreordained and foretold; were for the salvation of man; were the battle field on which, reaping an eternal victory over Satan and sin, He would win the world. "But weep for yourselves and for your children. The days are coming in the which offspring, the highest blessing of marriage, would be a curse, and when a sudden and awful death would be desired. These things, which they are doing, are a judgment upon Me, as a vicarious substitute and sin-bearer. And if they do them upon Me, the flourishing, fruit-bearing tree, what shall become of the dry," the withered, the cut-off branches? (John xvi, 6.)

These words relate first to the siege of Jerusalem. Many of the young women there could live till the siege, which began 40 years afterwards. Their children would endure the miseries of those awful days. But the terms have a wider scope and a more awful connection. They point forward to that coming time when the unbelieving and rebellious—the dry tree—shall cry out, (Rev. vi, 16), "Rock, fall on us; mountains, cover us; for the great day of His wrath has come, and who shall be able to stand?"

At the place designated for the execution the procession stopped. For 1500 years the almost uniform tradition has pointed to the spot, now occupied by the church of the Holy Sepulchre, as the place of the crucifixion. But the tradition is strongly disputed by

Robinson, and many other eminent Christian scholars. It seems impossible to locate the spot with either accuracy or confidence. All we know, with certainty, about it, is (a) the name, in

Hebrew, Golgotha,
Greek, Kranion,
Latin, Calvaria,
English, Calvary.

These words mean a “skull.” It is not called the place of “skulls,” as if it was the usual place of execution; but of “a skull,” perhaps, to designate the skull or conical shape and bare aspect of the place. (b) Jewish law required the punishment to be inflicted outside of the city, as a type of exclusion from human society. (Lev. xxiv, 14; Heb. xiii, 2; Acts vii, 58.) Roman law required that the crucifixion take place beyond the inhabited streets, and near a road, so that, and where, the largest number of people might witness it. (Plautus *Miles*, ii, 4.) And this place was outside of, but near, the city, and on a highway. (Matt. xxvii, 11; Mark xv, 29; John xix, 17, 20.) It was (c) near a garden, in which was a rock-hewn sepulchre, owned by a private person. (Matt. xxvii, 60; John xix, 41.) And (d) it was a well-known spot, *ton topon*, the place, called *Kranion*, Calvary.

The first thing done was to make ready the cross, called by Cicero, “lignum infelix,” by Livy, “arbor infelix.” It was usually formed of four pieces: (a) a strong post, sharpened at one end, and carried beforehand to the place of execution; (b) the two cross-pieces —the perpendicular, called *statalicium*, and the horizon-

tal, called *antennæ*—which were carried to the place of death by the victim; and (c) a strong horn-shaped pin, called *sedile*. This was fastened securely through the upright beam. Its object was to support the body, placed on it, riding fashion, so that the weight would not tear it away from the hands. The cross-beam, in the Roman cross—the one on which our adorable Lord was crucified—was nailed a short distance from the top; and on the perpendicular, between it and the top, the tablet was nailed. The upright beam was securely nailed to the post, which was then driven so deep into the ground that the feet of the crucified were only a foot or two above the earth.

While part of the guard prepared the cross, the rest prepared the victim for it. Rough hands seized His Sacred Person, and stripped Him entirely naked, with the same indifference with which they had stripped hundreds of death-doomed men before. The cloth was then, tradition says, tied, let us hope tenderly, around His sacred loins. Then, or just before being stripped, a drink was offered Him. This was not the un intoxicating *posca*, sour wine, the common drink of the Roman soldiers, and which they gave Him afterwards, but a vinegar-wine, mingled with myrrh, and which had, Galen says, a stupefying effect. It was a drink prepared by Jerusalem ladies, for those about to be crucified. And this custom of pious charity was founded, so the Rabbins say, upon Prov. xxxi, 6, “Give strong drink to him that is ready to perish.” It was an anodyne, given to take away all sensibility from the nerves, and thus deaden the

pain.* To malefactors, the drink was a kindness, to suffering righteousness, a severe mortification. In offering up Himself a voluntary sacrifice to God for man, Jesus will act calmly and intelligently, will, to know what He does and why, keep all His mental and moral powers clear and pure. He will drink the cup given Him by His Father, and so rejects this intoxicating draught. He had said, "If I be lifted up from the earth, &c." Now it was done. The centurion gave the order, "*in crucem tollere*," and the soldiers seize the sacred Person, and, by means of cords, lift it up to the cross. When in position, His arms were stretched out upon the cross-beam, and securely tied. Then both legs were bent up until the soles of the feet were flat on the upright beam. They were then fastened, and respectively nailed, as were the hands. (Luke xxiv, 39; John xx, 21, 27.) And as blow succeeded blow, what a thrilling anguish went along the quivering nerves! Yet it was borne without the slightest impatience, or an unholy word.

In the next succeeding order of events the narratives differ. But the comparison of these with each other leads me to the conclusion that Jesus was crucified alone, by Himself. Matthew, Mark and John all say, "They led

[**Oxos*, cheap, sour wine, was the common drink of the Roman soldiers. When myrrh, and other intoxicating ingredients, were mingled with it, it became a strong drink, which was prepared for, and given to, those about to die. In Matt. xxvii, 34, it is the latter. In Matt. xxvii, 43; Luke xxiii, 36; John xix, 29, 30, it is the former. Matthew, looking at Ps. lxix, 20, uses the word, "gall," and this he does in order to render the fulfillment of the prophecy more manifest. Mark, looking at the drink historically, speaks of it as, "wine, *oinon*, mingled with Myrrh," xv, 23.]

Him out, &c.;” and John adds, “He, bearing His cross, went forth.” The thieves formed no part of the procession to Calvary. Luke’s words are, *hegouto de kai heteroi duo, kakourgoi, sun autoo anairetheenai*, “two others also were led out, (he does not say when,) with Him to be lifted up”—in the same place, and by His side. In neither Luke nor John is there an adverb of time, as to *when* it was done. John says, *hote*, when, &c., v. 23. But both Matthew and Mark place it after the nailing of the title over Jesus’ cross; and Matthews’ *tote*, then, is decisive on this point. “They set up over His head, &c.” *then* were the two thieves, &c. And this is their first allusion to them. .

Following this order, we have, Jesus’ crucifixion, the parting of His garments, the title nailed over His head, and simultaneously with it and with the crucifixion of the two thieves, Jesus’ first cry from the cross.

John mentions, as significant, that Jesus bowed His head just before He died. This makes it quite clear that it was erect up to that time. He heard and saw all that passed around Him, and all inflicted grief or shame upon His holy soul. No sooner was He nailed fast than He saw the first derisive action. The Roman law, “*de bonis damnaturum*,” adjudged the clothes of those crucified to the executioners. The *tetradion*, detachment of four soldiers, who had executed Him, took His cap, girdle, sandals, and all His other garments, but His coat, and divided them into four parts, one for each. His *chiton*—sometimes the long inner garment worn next to the skin, but here the outer robe—tunic,

was seamless, was woven of woolen yarn, was an elegant and costly fabric—a sign to us, that Jesus, in His dress, as in His bearing and manners, was a gentleman—and to Him doubly valuable, because, doubtless, the gift of loving hearts. This was too valuable to be divided. The soldiers agreed to cast lots whose, as an extra portion, it should be. Then they threw the dice, which one pulled out of his pocket, for the choice of the parts. This settled, they threw them a second time, to decide who should have the coat.

By this act Jesus became a sport for them! And what a humiliation and grief was it, to see them thus disposing of His clothes, that necessity of life! It was virtually saying, “You have no authority over your own things! All is over with that Man!” How much more keen the grief and humiliation to see the gift which, perhaps, woman’s gentle hands had made, and her loving heart had given (Luke vii, 2, 3), made the stake of rude soldiers’ dice! But in this they fulfilled what long before The Spirit, through David, had foretold would be done, (Ps. xxii, 18), and thus they unconsciously indicated that He was truly the long-promised Messiah.

While this was going on, there was a sudden sensation in the crowd. Two detachments, of four soldiers each, came upon the ground, each with a prisoner to be crucified. And John’s narrative (v. 19) suggests that with them came one from Pilate, bearing a superscription to put over Jesus’ head. Roman law required the accused, or the *crucarios*, to bear a tablet to the place of execution. This, doubtless, was done. But it seems

that the execution of the two, and this tablet, were an after thought of Pilate's—not intended as an insult to Jesus, but as a lash and sting to the Jews for making him do what he had done. He had ordered that one should be crucified on each side of Jesus. And the two guards at once, without, perhaps, a word being spoken, nail each cross together, drive them both into the ground, lift up the men, nail each to his cross, and nail above the head the name of the criminal, and the crime for which he was executed. While this was being done the guard of Jesus, mounting, by a ladder, to the top of His cross, nailed to it a board, on whose white gypsum ground were the large black letters, which told out with the name, the *aitian*, accusation, for which He was crucified. There stood the crosses in a row, with the naked bodies hanging upon them. These tablets proclaimed the degradation of the victims. On the outer crosses was the word, "thief," with, perhaps, the prefix, "Jewish." On the central cross, the large letters—written in the language of the Jews, so of the nation and of religion, of the Greeks, so of culture and universally understood, of the Romans, so of the conquerors, and of law and government—proclaimed to the world, THIS IS JESUS OF NAZARETH, THE KING OF THE JEWS. Thus they told out then, and have ever since been telling, to the world, the salvation of the cross to all nations, and of Jesus to the Jews. Thus Rome, at His death—and He in the lowest depths of abasement—responded to the voice of Persia at His birth. He was born, He was, in the three chief lan-

guages of earth, proclaimed, He died, He will come again, The King of the Jews. This is an unconscious pre-announcement of the time when they, who now rejected, will welcome Him as such (Matt. xxiii, 39); and as King, will He also be received by all nations.*

But this was not all. The Sanhedrists instantly saw Pilate's bitter irony, in the juxtaposition—the King of Jewish zealots in the midst of Jewish thieves. They were cut to the quick. At once the chief priests of the Jews—an unusual expression, indicating that they acted as defenders of the theocracy against this so-called King—hastened to Pilate, and protested against the galling insult. They asked him to change the title to, "He said I am King of the Jews"—which was an untruth. Pilate saw how the title stung. His reply to their remonstrance was strong with his own resentment: *Quod scriptum est, est scriptum*, what is written, is written. His revenge was complete.

We turn to the central cross, and comparing Mark's account with Luke's, and these two with the other two, we see how keenly Jesus felt the added ignominy heaped upon Him, and His bearing under it. On His way to Gethsemane, He had spoken of the inevitable *dei* must, in connection with the accomplishment of all that was written of Him; and had quoted, "And He was reckoned among the transgressors." (Luke xxii, 37;

[*In B. C. 1 L the words, "In letters of Greek, and Latin, and Hebrew," are wanting. Lachmann and Alford bracket them. Tisch., Treg. and Mey. omit them. But they are found in all the cursive, and in Cod. Sin., and in all the uncials. Lange retains them; so does Godet.

Is. liii, 12.) That prophetic word found a reality in the fact that He was regarded and treated as one. But it found its special significance in the crucifixion of the two thieves. (Mark xv, 28.) It is true this verse is wanting in A, B, C, D, X, and has been rejected by Griesbach, Tischendorf and Alford, whose remark, "Mark surely quotes from prophecy," has great weight. But it is found in P. L. 1, 15, 69, Cod. Sin., in the versions, and in Origin and Eusebius; and it is retained by Lange (Lange *in loco*, note 3). And this humiliation it was—so it seems from Luke's narrative, which places the two facts in immediate connection, and specially from his *Ho de, k-t l, they* crucified them, one on each side of Him, *but* He said—which brought forth His first cry from the cross.

So soon as He was nailed to the cross, His High Priestly office came into exercise, and the seven cries from it were High Priestly words. These are so many windows which He opened, that we might look in and see how He thinks and feels. The first three relate to those around Him, His murderers, His crucified companion, and His mother and friend so tenderly beloved. The next four relate to Himself—one to His sufferings of soul, one to His sufferings of body, one to the completion of His work, and the last one expresses His triumphant faith in death. We trace through them His advance in His work, and mark how the uncomplaining, patient Sufferer, the righteous and obedient Servant, the steady and successful Worker, carries it through to the close. He possessed His soul in patience. We see

infinite compassion, and the noblest human tenderness. He overcame their murderous hate by the deepest, most disinterested and holiest love, and His own sufferings by the highest self-sacrifice. We see that, save once only, the consciousness of His Sonship was undisturbed throughout the awful and protracted agony. We are awed by the majesty of Godhead, we are ennobled by the grandeur, and subdued by the tenderness, of manhood, so conspicuous in all the cries.

He speaks. And His first word is an intercessory prayer: "Father, forgive them, for—with literal truth—they know not what they do!" Forgive whom? The Council which pronounced, Pilate who ordered, and the soldiers who executed, the sentence of death. Forgive the crime, the insults, and this outrage, of crucifying the thieves by My side. Forgive all comprehended in the "them." Being intercessory, it was answered. Otherwise they might have been struck dead instantly. Here was the beginning of that triumph over the suffering, cruelty, shame and horror of the hour which converted the symbol of shame into a symbol of glory and blessing. We listen to those holy accents. We know not which most to admire, their ineffable sweetness, holy earnestness, or exhaustless love. And we enter into the spirit of the noble verse of *Venantius Fortunatus*:

*Crux fidelis, inter omnes
Arbor una nobilis!
Nulla talem silva profert
Fronde, flore, germine:
Dulce lignum, dulces clavi,
Dulce pondus sustinens.*

"Faithful cross! above all other,
One and only noble Tree!
None in foliage, none in blossom,
None in fruit thy peers may be:
Sweetest wood and sweetest iron,
Sweetest weight is hung on thee."

The soldiers, with the centurion, *miles qui crucis assuebat*, then sat down around the cross, and watched Him there. The object of this was to keep friends from taking Him down before death, as had been actually done to a friend of Josephus, who, with two others, was taken down, and one of them survived. (*Vit. 75.*)

It was now, perhaps, 10 A. M., and for two hours there poured upon Jesus' sacred Person the fierce rays of the Judean sun, and the fiercer words of insult and scorn. Of His physical sufferings, we can have but the faintest conception. The unnatural and fixed position of the body hindered the circulation, and made the muscles weak and stiff. Every motion sent agonizing pain along the nerves. The back, already swollen by the scourging, was blistered by the burning sun, whose hot beams on the bare and thorn-crowned head also, now burnt it like fire. The hands and feet, lacerated by the nails, grew more and more inflamed. The head became congested, the heart oppressed more and more. Burning fever made the thirst incessant, but gave no relief. And in this protracted and terrible struggle of life with death, Jesus supreme health and exquisite sensibility immeasurably intensified the torture which He endured.

[*From his Passion-hymn, *Pange lingua.*]

The sympathies of a common humanity should have led the crowd to respect the Sufferer. Partly they did. They may afterwards have joined in the general railing. But *ho laos*, the people (the “with them” of Luke xxiii, 35, is not genuine), around the cross as, and just after, it was put up, “stood *theoroon*, beholding”—staring in mute bewilderment and pity at the naked, shivering form, but, apparently, with no malevolent feeling.

But Jesus must go through all the ignominy and reproach, as well as the pain of the cross. “I looked,” said He, “for some to take pity, but there was none.” The vast crowd “compassed Him about like dogs. They opened their mouths against Him, as a ravening and roaring lion.” Prophecy had declared that they would; history declares that they did.

The passers by, strangers, perhaps, who had come up to the city to attend the feast, and who, having heard of what was going on, had come out to see; or citizens, going to and from the new and rapidly growing quarter of the city, probably both, *eblaspheemoun*, blasphemed Him both by act and word. They, in token of disdain, and with passionate and malignant joy, wagged their heads at Him. To insult, to express the utmost contempt for, Him, they shouted in His ears the false testimony against Him: “*Ho katalouoon*”—nominate absolute—“Thou puller down, *ho oikodomoon*, Thou builder of the Temple in three days, save Thyself.” To express their derision of His claim to Divine Sonship, they, like the devil in the wilderness, challenged Him to make it good by a present miracle: “If

Thou be the Son of God, come down from the cross."

The rulers of the nation—the chief priests, the elders and the scribes—allow not the mob to have all the pleasure of infamy. "And they *Omoioos de kai*, in like manner," *i. e.*, as the passers by, "blasphemed Him." But there was a seriousness in the conduct of the former which was wholly absent from their railing. This, Matthew and Mark describe by the word, *empaizoo*, a verb which signifies to act, and to treat men, like children. Their blasphemy took the form of sportiveness. As boys poke—the word is not elegant, but it accurately translates the verb—fun at each other, they poked fun at Jesus. He was the butt of their laughter-provoking ridicule. They seemed to have been inspired with the intermingled frenzy and fury of hell. They were malignity incarnated, as never before or since. With a refinement of cruelty unparalleled, except in the annals of religious tyranny and hate, they turn up the nose (*Greek*), scornfully taunt and deride Him. The rabble had addressed The Sufferer directly. But the rulers speak of Him in the third person, indicating, thereby, that He was utterly unworthy of being personally addressed. They mocked Him among themselves, but in His hearing, the insolence of one sharpening the wicked wit of the others. As in their intense hatred, they heaped insult after insult upon the defenseless, suffering, dying Man, each strove to outdo the others in bitter, burning, blasphemous mockery. They repeat before the Crucified what they had said to the Accused, and add to it out of their storehouse of

hate. "He saved others, did He? Yet He cannot save Himself." "He is the Chosen of God, is He? Then let Him show it by saving Himself." "King of Israel, too, is He? He says He is, and that He wants us, and we want, to believe that He is King. Well, let Him now come down from the cross, and we will believe Him." "He trusted in God, did He? He is, He said, the Son of God. Well, if He's God's Son, if God will have Him, will take pleasure in Him, let Him deliver Him now."

They see not that their frenzy shows their defeat, that in their taunt, "He saved others," they unconsciously proclaim His power and Messiahship, that, without designing it, they proclaim His greatness. But they do see that they have aroused the coarser nature of the soldiers to join them in the sport. To the mockeries of the crowd and to the inhuman malignity of the Sanhedrists, their brutalities must now be added. Up to this point they had been quietly sitting down attending to their duty of watching the cross. Now seized with the infection, they, too, must have their share in the infamy. They, too, make fun of Him—*empaizoo*—both by act and word. They treat Him as a play-King. They come up to the cross, and present to Him their common, as if it were a royal, cup. They hand Him their common drink, *oxos* (see note, page 182), and then, drink it perhaps, as a toast to His royalty. They, without knowing the import of what they say, use the words, "If Thou be the King of the Jews, save Thyself.

Even the two thieves are seized with the madness of

the hour. As if to wreak on Him vengeance for their sufferings, or, by it, to mitigate their pains, *to auto ooneidison*, they reproached Him with the same thing. There can be no sympathy between honesty and theft, between purity and impurity. And holiness in its white robes, and chastity with its clean hands, were calumniated by the malignant witticisms of the worthless, and hissed at by thieves. There is something deeply solemn in this. These men were approaching the portals of eternity with scoffs on their lips, and taunts of the Blessed One in their mouths!

All were mocking now—the mob—the rulers—the soldiers—the thieves. And if this was not hell let loose on earth, and raging around The Holy One of God, I know not where to find it this side its lurid fires. This was, emphatically, “the hour and power of darkness.”

Jesus had felt the stigma of the manner of His arrest: “Be ye come out as against a thief?” But that was slight compared with this. Most acutely, now, His holy soul felt all the venom and gall that dashed, wave after wave, over it: His physical sufferings must have been forgotten in this insulting, trampling, crushing of His holy love. Again and again, through life, had Satan assaulted Him, and failed. Now He has come to see if He cannot find something in Him—some point on which sin may fasten, some opening through which a shaft can pierce, which will call forth unholy resentment against this storm of obliquy. He uses this surging, seething mass, which, mad with the intoxication of hate and jest, hooted and reeled around the quiver-

ing sacrifice. But this battering ram fails to make any impression upon the walls of holiness. When the attack ceased, from sheer exhaustion, the Champion of the race was found unhurt and serene. His love to God and man was beaming forth as brightly as before. His fidelity to the truth and righteous had not been even disturbed. He can go on to finish the work given Him to do. Satan, to his unutterable dismay, has perceived his mistake. He has come, has tried, has found nothing in Him. He was driven, defeated, from the field.

Jesus' bearing throughout this day shows the highest manliness. The sense of utter loneliness which He had felt during the agony in the garden, was with Him still. That conflict and victory prepared Him for this trial. Rightly to meet the brutalities, scoffs and sneers, which rained upon Him now, showed a heroism manlier far than that required to face a cannon. Yet from the moment of the first insult down to the time when His thorn-crowned brow was bowed in death, not the slightest sign of fear or weakness, or of unholy passion appeared. Though unsupported by others, He, throughout that trying day, exhibited the sublimest courage. It, like His manliness, and all the other elements and attributes of His character, as seen in His whole bearing, is without a stain. All are positively Godlike. So was His great victory over the fury of the mob, through His perfect victory over Himself. And this prepared Him for

HIS FIRST VICTORY OVER OTHERS.

After man and Satan had failed in their efforts, Jesus began to show what victorious power there is in

grace. To all the mockery of His inability to save Himself, He gave, in the salvation of the penitent thief, an answer that is unanswerable.

Whatever the solution, the seeming discrepancy between Luke, and Matthew and Mark, is not removed by Alford's "Matthew's and Mark's statement is the less accurate." Matthew says both reviled. And he is as worthy of confidence as Luke. Nor is it removed by saying, with Godet, that the two latter writers were ignorant of the change in the one who became penitent. How does Godet know this? Nor is Lange's explanation more satisfactory: "That one was a nobler millenarian, having a heart filled with enthusiastic hopes, which he resigned, and then turned to the dying Christ; while the other was a despairing spirit, who blasphemed the dying Lamb." There is not a syllable in the narrative that warrants the supposition. They were not zealots, nor seditious. In this they would have gloried; and the one would not have confessed guilt. They were simply common thieves, and were executed for, not a political, but for a moral crime. The most satisfactory solution is the one commonly held, that, at the first, both were actuated by the same spirit, and mocked, but that one of them was, while in the midst of his revilings, suddenly converted by the power of sovereign grace, of whose actings this case is a grand illustration.

This fact is as comprehensible as was the sudden conversion of 3000 on Pentecost, of Saul of Tarsus, and of Brownlow North, who was instantly arrested by grace while at a gambling table. Though the first experi-

ence of penitence, the rebuke of his companion, is not normal, yet it is psychological possible; and that it actually occurred, Luke's narrative plainly shows. The writer is acquainted with a fact which illustrates this one. While a series of meetings was going on in a certain city, the preacher conducting them, was one evening addressing a crowd on the street. While speaking, he was suddenly interrupted by the rush of the rabble. They jeered, and hooted, and howled. They pelted him with mud and pebbles. He stood his ground firmly, but neither exhibited nor felt any resentment. A prominent infidel, passing by, stopped to watch the proceedings. And he was so profoundly impressed with the preacher's patience, that, as he expressed it himself, he suddenly felt, "that man's religion is divine." He went directly to the meetings—the first time he had been in a house of worship for many years—remained for prayer, and in the inquiry room told his story, and left for his home that night rejoicing in the Lord.

So was it with the penitent thief. He saw and heard what was going on around him. That holy calm, that heavenly love that beamed on Jesus' face during that storm of railing, drew him to Him. He heard the cries, "King of the Jews," "Son of God," "the Christ," "He saved others." Misgivings first, then questions rushed through his mind. Conscience begun to work. As Christ's majesty rose before him, so did his own sins. The solemnities of eternity, and of his own total unpreparedness, came to view. He and his comrade

had *ooneideson*, mocked. (Matt., Mark.) But while the other sunk still deeper in sin, and *eblaspheamei*, blasphemed, "If Thou be the Christ, save Thyself and us," this one ceased his mockery. Then burst forth, suddenly, from his lips words startlingly strange. These show what flashes of truth were struggling with the darkness in his soul, what deep, what subduing convictions were working in his conscience, what new, what ennobling desires and emotions were forming in his heart. And they show, also, the agencies in this great work of transformation. The first word was a rebuke of his companion for blaspheming One suffering the same punishment as themselves: "Dost not thou fear God, seeing thou art in the same condemnation?" In the "*en to krimati ei*, thou art in the same condemnation," he points out the likeness of moral relation between them both and the railers around. All are alike in the guilt. And in the "*oude phobee su ton Theon, hoti*, dost not even thou fear God, for, &c.," he points out the difference of moral situation between the other railers and themselves. They are yet living. You are just now to appear before God. The second word attested his own self-condemnation: "We, indeed, justly; for we are receiving the due reward of our deed." The third word, "This Man hath done nothing amiss," shows that he was suddenly struck with the contrast between the holiness which shone in Jesus, and their own badness. It, while attesting His innocence, places an immeasurable distance between Him and them both. He, a common thief, thus gave to Him the last testi-

mony that He received on that day, as Pilate's wife, a Roman matron of distinction, had given to Him the first; and he had a clearer insight into His character than she. His faith—whose ripening was as rapid as its springing up was sudden—rose superior to all the darkness and difficulties. His understanding had been enlightened by Jesus' address to God. He saw in the name, "Father," the intimate relation between Him and God. His heart and conscience had been taken hold of by the meekness and spirit of forgiveness in His prayer. He saw, He proclaimed, Jesus' Lordship. His faith pierced the future. He saw, he proclaimed Jesus' coming again with divine splendor and royal majesty. There he rested. Him, he received as his Saviour. With Him now, the holy Sufferer by his side, and the coming King, his soul was occupied. Him, he received as his Saviour and Lord. He cast himself wholly on His sovereign mercy and love. Turning, so far as He could, towards Him, he exclaimed, "Lord," or "Jesus," (*kurie*, is wanting in B. C. D. Sin. &c. B. C. L. Sin., and certain versions have *Ieesou*, and this is adopted by Alford and Lange), "remember me when Thou comest, not, *eis* into, or for, but, *en* in Thy Kingdom"—at Thy coming in Thy Kingdom.

This faith exhibits the most amazing depth and strength. It apprehended the Crucified as King. This prayer is one of the boldest and most surprising ever uttered. To it, with its unreserved confession, Jesus replied—His second word from the cross—"Verily, I say unto thee, To-day"—as if to show the nearness of the

promised happiness, in contrast with the future of the prayer—"thou shalt be with Me in Paradise"—the Garden of God. (2 Cor. xii, 4; Rev. ii, 7.) Thus He showed Himself mighty to save. Thus He opened heaven to an immortal soul, and gathered, in dying, the first victory of His death. Thus, with this most startling surprise of that day of surprises, He answered the challenge of His foes. We gaze upon the scene, and our souls are filled with ecstatic delight. We feel, we sing, concerning His cross,

"With fragrance dropping from each bough,
Sweeter than sweetest nectar, thou:
Decked with the fruit of peace and praise,
And glorious with Triumphant lays:—

Hail, Altar! Hail, O Victim! Thee
Decks now Thy Passion's Victory;
Where Life for sinners death endured,
And life, by death, for man procured."

The sun was nearing noon. Jesus was about to undergo a strange, and the most distressful, phase of His sufferings. But just before this began, the next recorded, and a most affecting, incident occurred.*

John, of whom we have lost sight since the trial before Annas, is seen standing near the cross. He may have been a witness of the scenes at the Pretorium. If so, so soon as Jesus was given over to His foes, he hurried to the house where Mary, the mother of Jesus, was staying, and told her all. She, with other women, accompanied him to Calvary. And so soon, so it seems,

[*The *meta touto* of John (v. 28), is to be taken in its widest sense. *After this*, but not immediately. Godet, Alford, Meyer.]

as the tumult had somewhat subsided, she, John, and some other friends approached as near as they could, and stood beside the cross. With the Virgin mother were her sister, Salome, and Mary Magdalene. (Alford, and Lange, *on John* xix, 25. For another view, see remarks *Bib. Dict. Art. Mary.*) We can readily conceive what thoughts and emotions would stir the hearts of three of the group. But in the heart of the central figure there was a depth, a sacredness, an intensity of grief, which finds a voice in that most pathetic of hymns, "The Stabat Mater,"* but which none can fully either experience or portray. For, as she stood by the cross and gazed on her suffering Son, she was experiencing that agony which Simeon had foretold her, when Jesus lay a babe in her arms: "Yea, a sword shall pierce through thine own soul, also." (Luke ii, 35.) Hers was a sorrow too deep to be sounded, too delicate to be analyzed, by any one else than herself.

[*The Stabat Mater was written by Jacobus De Benedictis, in the 13th Century. The melody of the verse is faultless. It is rightly called one of the great hymns of the church. The first line of John xix, 25, in the Vulgate, "*Stabat juxta crucem, Mater Ejus.*" is the first line of the hymn. The hymn in the original, and Lord Lindsay's translation, are given below:]

STABAT MATER.

JACOBUS DE BENEDICTIS.

Stabat Mater dolorosa,
Juxta crucem lacrymosa,
Dum pendebat filius.
Cujus animam gementem,
Contristatam et dolentem,
Pertransivit gladius.

THE STABAT MATER

LORD LINDSAY.

By the Cross, sad vigil keeping,
Stood the mournful mother
weeping,
While on it the Saviour hung;
In that hour of deep distress,
Pierced the sword of bitterness
Through her heart with sor-
row wrung.

As she thus stood gazing, in silent agony, on Her Son, He saw her. It was their last look on each other. All His wealth of filial affection responded to her maternal woe. His relation to her was about to pass into a higher form. He had been her comfort and support. What He was about to do would not hinder her relationship to His brothers. But they did not as yet believe in Him. (John vii, 5.) And, while unconverted, they could not have any sympathy with her in the region where she henceforth would dwell. There was one, however, who could—her nephew, the disciple whom He loved. They were standing together. Jesus spake; and His words—His third from the cross—show, along with sweet and tender filial love, that profound and perfect calm of spirit, so requisite to meet the abysmal woe which He was just about to experience. To shield her from the indignities which she might receive, if known, to express her helplessness and need of support, and especially her high dignity as His mother,

O quam tristis et afflicta,
Fuit illa benedicta,
Mater unigeniti!
Quæ mœrebat et dolebat,
Pia mater, dum videbat
 Nati penas incliti.

Quis est homo qui non fleret,
Christi matrem si videret
 In tanto suppicio?
Quis posset non contristari
Piam matrem contemplari
 Dolentem cum filio?

Oh! how sad, how woe-begone
Was that ever-blessed one,
 Mother of the Son of God!
Oh! what bitter tears she shed
Whilst before her JESUS bled
 'Neath the Father's penal rod!

Who's the man could view unmoved
CHRIST's sweet mother, whom
 He loved,
 In such dire extremity?
Who his pitying tears withhold,
CHRIST's sweet mother to behold
 Sharing in His agony?

He addressed her as "woman," as He had done at the marriage in Cana, of Galilee, three years before:

"Woman, behold thy Son!"

Then addressing John, He said,

"Behold thy mother!"

The succeeding scenes would be too much for her mother heart. Away from there, and in silence, could she best prepare for the final blow. At once John led her to his own home, in the city, the rest of the group following to the outside of the crowd, where they stood "beholding afar off," until the awful tragedy was ended. (Matt. xxvii, 56.) And John, so soon as he had seen the Virgin safely sheltered, returned to Calvary, and staid by his Master until He died. (John xix, 27, 34, 35.)

The kingdom of nature and of grace are, in the profoundest sense, one, and the sympathy between them is intense. Geological and spiritual developments move on in preparatory, or in parallel, lines. All great epochs in the kingdom of grace are preceded by, or accompanied with, great miracles, or extraordinary phenomena in the kingdom of nature. So was it in the times

Pro peccatis suæ gentis,
Vidit Jesum in tormentis,
Et flagellis subditum.
Vidit suum dulcem natum,
Morientem, desolatum,
Dum emisit spiritum.

Eia mater, fons amoris,
Me sentire vim doloris
Fac, ut tecum lugeam.
Fac ut ardeat cor meum,
In amando Christum Deum
Ut illi complaceam.

For the Father's broken law,
Mary thus the Saviour saw
Sport of human cruelties—
Saw her sweet, her only Son,
God-forsaken and undone,
Die a sinless sacrifice!

Mary mother, fount of love,
Make me share thy sorrow, move
All my soul to sympathy!
Make my heart within me glow
With the love of JESUS—so
Shall I find acceptancy.

of Moses and Elijah. So was it at the birth, and during the life, of Jesus. So will it be just before, and at, His second coming. So was it now. Owing to the profound connection existing on the one side between Jesus and humanity, and on the other, between humanity and nature—for Jesus is the soul of humanity, as humanity is the soul of the external world—extraordinary cosmical phenomena must occur at such a world-historical epoch as His death. This anticipation, founded on facts in the past, is answered in the darkening of the earth and sun, the rending of the veil, the quaking of the earth, the opening of the graves, and in the coming forth alive of many from the realms of death.

The first phenomenon occurred at high noon, and continued three hours. The sun stood highest, and the day was brightest. Suddenly a darkness *egeneto* (all the Syn.), came on, (this is the meaning of this verb as used, Matt. viii, 24, 16, to describe the movements of natural phenomena), “*epi pasan* (Lk. *oleen*) *teen geen*, over all the land.” This phrase describes the Holy Land. (Luke

Sancta Mater, istud agas,
Crucifixi fige plagas
Cordi meo valide.
Tui Nati vulnerati,
Tam dignati pro me pati,
Poenas mecum divide.

Fac me vere tecum flere,
Crucifixo condolere,
Donec ego vixero.
Juxta crucem tecum stare,
Et tibi me sociare
In planctu desidero.

Print, O Mother, on my heart,
Deeply print the wounds, the
smart
Of my Saviour's chastisement;
He who, to redeem my loss,
Deigned to bleed upon the
cross—
Make me share His punish-
ment.

Ever with thee, at thy side,
'Neath the CHRIST, the Crucified,
Mournful mother, let me be!
By the cross sad vigil keeping,
Ever watchful, ever weeping,
Thy companion constantly!

xxi, 21.) And to it, with Jerusalem as its center, it has here distinctive reference. There the darkness was the deepest. But it has a wider significance, as we learn from heathen writers. (See Lange, *on Matt.*, pg. 525.) It extended to all parts of the earth, where the sun was above the horizon. It was not caused by an eclipse, for an eclipse of the sun cannot occur when the moon is full. It was not over the sun, nor in the distant regions of the universe, but over the earth. Nor was it a miracle in the ordinary meaning of that word. It was an extraordinary phenomenon, arising from some atmospheric or cosmical cause, and a miracle only in its extent, duration and object; the former, in that it came from physical causes, the latter, in that these causes were then moving obediently to the active will of the Creator. Dark, heavy, waterless clouds covered the earth like a pall. So dense were they that, as a consequence—*kai*, and, is used in its causative sense—the sun was darkened, as it will be just before the second

Virgo virginum præclara,
Mihi jam non sis amara;
Fac me tecum plangere.
Fac ut portem Christi mortem
Passionis fac consortem,
Et plagas recolere.

Fac me plagis vulnerari,
Fac me cruce inebriari,
Et crux filii.
Inflammatus et accensus,
Per te, Virgo, sim defensus,
In die judicii.

Maid of maidens, undefiled,
Mo her gracious, mother mild,
Melt my heart to weep with
thee!
Crown me with CHRIST's thorny
wreath,
Make me comfort of His death,
Sharer of His victory.

Never from the mingled tide
Flowing still from JESUS' side,
May my lips inebriate turn;
And when in the day of doom,
Lightning-like He rends the
tomb,
Shield, oh shield me, lest I
burn!

coming of Jesus. (Matt. xxiv, 29.) So dark, elsewhere, was it, that "the stars shone in the heavens." (Phlegon, the chronicler of the Emperor Adrian.) But around the cross the darkness was too dense for even that. All there were affected by the sombre hue over nature. All scoffing, gibes and blasphemy ceased. Those who could, fled affrighted, to their homes. (Luke, vs. 48.) Those who had to stay, were awed into silence. The soldiers guarded the cross more closely. The faithful women stood still in their lonely grief. One of the thieves dared no longer blaspheme. The other, happy in the sense of pardoned sin, was musing on the wondrous love of God. And the One on the central cross—if we may anticipate the information which will be furnished us by the cry—was entering into the court of judgment. The earthquake's groans, and the rending of the rocks, were nature's sympathy with her expiring Lord, and the opening of the graves, and coming forth of the dead, were her response to His power. But the darkness was the act of the Eternal Throne, intended especially for Him. It was the mantle which the Judge threw over His naked form in that, the supreme, the solemn, hour of His life. It was the Judge shutting the door behind Him, so that no one could see or know what was going on, while He was meeting the

*

Fac me cruce custodiri,
Morte Christi præmuniri,
Confoveri gratia.
Quando corpus morietur,
Fac ut animæ donetur
Paradisi gloria.

So the shadow of the tree
Where thy JESUS bled for me
Still shall be my fortalice;
So when flesh and spirit sever
Shall I live, thy boon, for ever
In the joys of Paradise!

question of the ages before the tribunal of God. And it was also a visible representation of the state of Jesus' soul during this period of His sufferings.

During three hours this dense darkness and awful silence continued. But as nature's clock struck three, the by-standers were startled and awed by a loud cry, which went up like a pillar of smoke beneath the darkened sky, and whose sound indicated that it came from the central cross. "*Aneboeesen (eboeesen, Mark) ho Ieesous phoonee megalee*, Jesus cried with a loud voice." The verb signifies, in classic Greek, to cry out: an appraising, applauding aloud, as a sign of joy; a lamenting aloud, as a sign of grief; a calling aloud, to awaken attention; but never to shriek, which is a sign of terror or distraction of mind. In the New Testament—and we give all the places where the verb is found—it indicates (a) terror, Acts viii, 7; or (b) joy, Gal. iv, 27; or (c) a call for help, Luke xviii, 7, 38; Acts xvii, 6; or (d) generally, to call or cry aloud, Matt. iii, 3; Mark i, 1; xv, 8; Luke iii, 4; ix, 38; John i, 23; Acts xxi, 24. In none of them is there the idea of shrieking found. Jesus did not shriek, but cried out, with a loud voice. And this cry was strong, indicating that His physical strength had not been exhausted. It was loud, and was heard by all. It was distinct, and each syllable was understood. All its tones were impressive, and stamped every word—as was every word from the cross stamped—indelibly upon the memory and heart. The words—the fourth from the cross—were, like "Talitha cumi," and "Abba" (Mark v, 41; xiv, 36), in the Chaldaic dialect:

Eloi, Eloi, lama sabacthani, "MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?"

As already remarked, the last four cries relate to Himself. They were all uttered within a few moments of each other, and just before His death. They divide themselves into two pairs, the first of which relates to His distress, the last to His triumph. The second one of the first pair, "I thirst," was the cry of physical, the first one, "My God, &c.," of spiritual, distress. This is a cry of appalling woe. The words express the consummation of calamity. When one is, or feels himself to be, forsaken of God, what is left? But they are not the cry of distraction. Jesus had come to this hour intelligently, calmly, and with a full knowledge of all that it involved. He knew the motives and objects of this self-sacrifice, its agonies, and its resultant rewards; to Himself, joy, and to the race, blessings incalculable. Nor was it the cry of impatience, disappointment or guilt. The retrospect brought no grief, the prospect, no gloom. His victory in dying would, He knew, be followed by His victory over death and the grave. His submission to the will of God, and His love to man were perfect. And the active sentiment of love, and the spirit of genuine devotion, which never wavered, enabled Him to make that deep, full feeling of that deep, full death a stupendous act of prayer, and an amazing tribute of praise.

Was it, then, the cry of actual desertion? Surely not. This would give a most frightful representation of the character of God, and is at variance with His own words, which refer to the whole period of His sufferings:

"I am not alone, because the Father is with Me." (John xvi, 32; viii, 29.)* He ever did, He delighted to do, those things that pleased the Father, and with Him the Father was ever well pleased. He, at that very time, was suffering in obedience to His will, and it is not possible that He would reward obedience, such as this, with an experience such as that, that He would forsake One so absolutely perfect in sweetest submission, and in holiest trust.

The subject is confessedly mysterious. What passed between Him and the Father during those three hours was too deep to sound, too awful to narrate. But there must have been a most awful pressure upon His heart to have forced out such a cry—a pressure immensely heavier than that coming from the physical sufferings which He endured. And, with a most reverent spirit we would seek, so far as we can find light upon the subject from the narratives, for the reason of this cry. His life-sufferings came to Him partly as a Substitute, but mostly as the Servant of God. Standing among men for God, He suffered from them on God's behalf. This was also true of the agonies and insults which had endured this day up to this point. And His loyalty to God and truth, ever conspicuous, appeared during this suffering in its highest glory. In all this we see the highest, the "burnt offering" aspect of the atonement. Beyond this the mind cannot go. Throughout life Jesus had ever delighted to do God's will. And on the cross He, in offering Himself to God, showed His intense desire to carry out all the Divine counsels, and

His unshakable purpose to accomplish the Divine will. His obedience had ever ascended as sweetest incense. And this expression of His thoroughly obedient and devoted heart was the highest that could be. On the cross He told out the secrets of His love to God in language man cannot understand. And whether we consider this or any other aspect of His death, never did the Divine glories shine out so brightly as in these deepest shades. Never did His love flow out so freely as now, when the hatefulness of men and devils tried to hinder it. Never was the sweet odor of His preciousness so set free as now amid the bruising of the vase. Never was He more inexpressibly dear to His Father than now, when in the sweetness of a perfect obedience, He was about to drink the cup which had been presented to Him in Gethsemane. And the two ideas of accomplishing the will of God, and suffering for the sins of man, meet in this act.

Up to this point on the cross, as during life, He had endured the contradiction of sinners against Himself. Men and Satan had done everything that diabolical malignity could suggest. He had been abused, accused of having a devil, of being mad, and of blasphemy. He had been maligned, misunderstood, followed by the sleuth-hounds of the Sanhedrim, betrayed, and outraged in all the forms and ways which we have been studying. Add to these the unutterable woes from Satan's onslaught—not yet ended—on His spirit. And all this came upon Him because He had stood forth as the Champion of truth and righteousness.

All this is very clear. But it does not explain the three hours' darkness, nor that appalling cry. What do we see? The head that would have graced the diadem of empire was crowned with thorns. The hands that were stretched out only in acts of mercy and love were pierced with nails. The living Temple of truth and justice, the august Habitation of the Most High, was assaulted with blows and blasphemies by an infuriated mob. Perfect innocence was suffering what is due only to greatest guilt. Perfect obedience was rewarded with utmost ignominy. Perfect holiness was invaded by the most hideous temptations. A life radiant with undimmed beauty of every kind, was plunged into indescribable darkness. If ever there was a time when the just God should interpose, it was now. Especially so, since Jesus had, throughout life, and on the cross, exhibited a loyalty and devotion to Him unheard, undreamt, of before. And yet from Him, to whom He had borne the fullest testimony that in Him He "was well pleased," came this cry. He, for the first time, allows His Son to be in a position where it seemed to Him that His sensible Presence was withdrawn.

Actually, it was not, but, sensibly, to Him it seemed to be. And this was a cry of amazement at such an experience, while experiencing the full horror of so awful a death. And the only solution of the pressure which forced out the cry, consistent with the character of God, and with the facts in the case, is this, the sufferings were substitutionary in their character. Deny this, and where—as the remarks in the last paragraph

show—is the holiness, justice, love or Fatherhood of God?

Jesus was now undergoing all that man experiences in the hour of death—the dread, the darkness, the agony, the crushing down, the going from all the bright and pleasant experiences of life into the loneliness and utter desolation of that strange unknown, called death. And all this, from the constitution of His Person and from the character of His humanity, was immensely more painful to Him than is the experience of dying to ordinary men. Our sinful humanity can but little enter into the sensations of His physical sufferings, then at their height, and utterly strange to Him—the thirst, the pain, the consuming of the strength, the drying up of the sap of life. But there was immensely more than this. He had now entered into a region beyond all that men endure, beyond all that He had endured as the Servant of God, and into a region where men and devils could not go. The Court of Heaven had descended to Calvary. Divine justice was on the bench. Divine holiness was burning with its consuming fires. To it was He led as “the Lamb of God, who taketh away the sin of the world.” “Upon Him was the Lord laying the iniquity of us all.” “He who knew no sin,” because fully identifying Himself with us, “is now being made sin for us,” is now experiencing all that must come to Him from the substitutionary position which He occupied, all that was involved in, “Thou shalt make His soul an offering for sin.” In the exceeding weakness of His flesh, He was struggling

with the Divine sovereignty and holiness, and was, at the same time, experiencing the exceeding horror, agony and sorrow of essential death—*i. e.*, death and sin, which, to His consciousness, were inseparable—invading essential life. He was drinking the cup which He had accepted in Gethsemane. He was feeling how sin in all its guilt and hideousness, feels to all that is noble, pure and true. The consciousness of the God-Man was touching the consciousness of death, as the punishment of sin. This was in order to its expiation. And that that might be complete, He must undergo all its penal effects, must experience that exile from the sensible fellowship with God, which is spiritual death. Its darkness obscured the consciousness of Sonship, and hid God as Father from His view. Just then He was losing His hold on life, and it seemed to Him as if He was also losing His hold on God, as Father. That Presence which upheld martyrs under the severest tortures, lulled the sensations of pain while flames consumed their bodies, and diffused over their souls the serenity of holy joy, and which had been to Him better than life, seemed withdrawn. He felt as if separated from that smile which had been support, and from that love which had been His bliss. This was death—and it was infinitely awful. It gave Him the strange sensation of loneliness. He seemed to Himself a Solitary in the universe. He could no longer keep still. Out of this densest gloom, out of this awfulest solitariness, came from His pale, quivering lips, the tones of amazement which are yet vibrating through the universe, “My

God, My God, why hast Thou forsaken Me?" In this, as in His blood shedding, all that He *was*, gave efficacy to all that He suffered and did, when He, as The Victim, expiated sin, and brought in an everlasting righteousness. "God *epoieesen*, made Him, who knew no sin, to be sin for us, that we *ginoometha*, might become the righteousness of God, in Him." (2 Cor. v, 21.) And as we meditate upon this abysmal woe, we exclaim, in the litany of the Greek Church, "By Thy unknown sufferings, O Lamb of God, deliver us."*

It was also a cry of supremest faith. In the days of His vigor He had gone forth, with the approbation of His Father, to woo and win a bride. He had found, not a smile, but a frown; not love, but hate; not a heart and hand, but a crown of thorns and a cross. Around Him now is a black sea of guilt, whose billows dash furiously upon Him. He is cast out from earth. He is not yet received up into heaven. He is experiencing the whole aggressive force of the kingdom of darkness. He is passing through death under the judgment of God. He sees the kingdom of death, and all its horrors. He is assaulted by infernal temptations: "Where is now your God?" Never had His confidence in God been so tried. In the garden the con-

[*Dr. Schaff very finely expresses the true conception of this suffering: "It was a divine human experience of sin and death in their inner connection and universal significance for the race, by One who was perfectly holy, a mysterious and indescribable anguish of the body and the soul, in immediate prospect of, and in actual contact with, death, as the wages of sin, and the culmination of all misery of man, of which Jesus was free, but which He voluntarily assumed from infinite love in behalf of the race."]

sciousness of Sonship had been undisturbed. But here it was lost for a moment. Here He was tempted to the uttermost bounds of faith, as there He had been tempted to the uttermost bounds of obedience. The life of God is obscured in His soul. He cannot say, "Father." But His faith in Him as His God is unshaken. His spirit rises above the clouds, and reposes serenely on Him as His God, and His obedience to His will is as perfect as when, in the Garden, He said, "Thy will be done." God seems to have forsaken Him, but He did not forsake God. And thus did He restore, for man, the bond of union with God, which man had broken. And the fact that, in wrestling with, He triumphed over, death, and, in completing the atonement, took away its sting, shows that the "why" of the cry was but the question of faith seeking an answer where only it could be found.

Had Jesus' sufferings involved His loss, salvation could not, at such a cost, be a satisfaction to us. But His sorrows had no such a gloomy shade. Having obtained salvation, He, by the energy of His own holiness, worked His way out of this darkness into a position of immeasurable grace. The cry of anguish of this tempted, tortured, sin-burdened and sin-expiating Man, ended the anguish. The suddenly illumined heavens was a sign of light within, and the victory of life over death. The physical death will be an easy thing. For He had found His Father again.

With the returning light the mockery was renewed. The Jews knew well the meaning of "Eloi," but—as the *outos*, this clearly shows—they made a Satanic play on

the word: "This Man calleth for Elias." While they were saying this, Jesus, knowing that all things *heedeē tetelestai*, were now finished, was surveying the whole field of Scripture to see whether anything remained to be, not, *pleerothei*, fulfilled, but *teleioothei*, finished in its accomplishment, up to that time. One little word of prophecy, "they gave Me vinegar to drink," (Ps. lxix, 21), was found. He had thirsted for hours, but had asked no drink. He could silently have thirsted on the few remaining moments of life. But all Scripture must be accomplished. And to open the way for accomplishment of this one, He uttered His fifth word—His first of physical distress—"I thirst."

This immediately succeeded the fourth word. The excitement caused by it was still great. One or more, ("they," John)—*i. e.*, of the soldiers, for no one else was allowed to approach the cross—with a feeling of genuine compassion, ran to a canteen near by, which was filled with *oxos*, unintoxicating sour wine, *posca*, the common drink of the soldiers. He took a sponge, tied it to a hyssop rod about 18 inches long, saturated it with the wine, and put it to Jesus' mouth, that He might drink the wine. As he did this he said, in the kindest tones, "*aphes idoonen*, come, wait, let us see whether Elias will come to Him." These words show the character of this soldier's act. It was a kindness, intended to refresh Jesus until the expectation was fulfilled. The other soldiers, however, regarding this act as a disturbance of that expectation—so it would seem—repeated the same words, but seemingly as a check.

Jesus had refused the intoxicating, but He now received the unintoxicating, drink. All was now ended save the completion of His work, in dying, and to that He at once addressed Himself. The last four words were spoken in close connection with each other. It seems to me, in the light of these narratives, and in the light of the Mosaic types, that Jesus died at 3 P. M., the time of the evening sacrifice, and the hour of prayer. The cry of desertion was uttered *peri*, about (Matt. vs. 46.) *i. e.*, just as the ninth hour was beginning. Luke's *eoos*, until (v. 44), and Mark's *tee hora ennatee*, at the ninth hour, suggest the same thing. This cry was immediately succeeded by the last three cries. The order of events is (a) Jesus *aneboesen* (Matt.) *eboeesen* (Mark) cried with a loud voice, "*Eloi*," &c. (Matt. Mark); (b) Jesus *legei*, saith, "I thirst," (John). Both cries are necessary to account for the immediately following action of the soldiers. (c) Jesus *palin krazas*, again crying, with a loud voice, (Matt., Mark, Luke), said, "It is finished:" (John.) Then, (d) *eipe*, He said, "Father, into Thy hand, &c." Then (e) *klinas*, having bowed His head (John), He (f) dismissed His spirit. (All.) There was a brief interval between the words, "I thirst," and the words, "It is finished," filled up by the soldier's act of giving, and Jesus' act of receiving, the drink. But there was no interval between the second loud voice, and its "It is finished," and the gentle voice, and its "Father, &c." All the last words were spoken in distinct tones. It seems certain, from the comparison of the four accounts, that the "It is fin-

ished" preceded the "Father, &c.," and that the latter was spoken in His ordinary, the former in a loud tone of, voice. Matthew's *palin*, again, cried, indicates that this voice was as loud, strong and distinct (Matt. Mark, Luke, all use *megalēn*, great), as was that in which He cried, "Eloi, &c." This was immediately preceding His dying. Matthew uses the aorist participle, *krazas*, crying out. Mark uses the aorist participle, *apheis*, having sent out—the same verb that Matthew uses to describe Jesus' dismissal of His spirit—a loud voice. Luke uses the aorist participle, *phoneesas*—a word that indicates that it was in the usual tones of His voice—voicing out a loud voice. Matthew's *kraz*, indicates the strength, Luke's *phon*, the naturalness of His voice. Mark's *apheis* expresses His own active agency in the cry. The verb is compounded of *apo*, from, and *ieemi*, to go. It may signify to permit to go, or to send, away. The construction of the phrase shows that it has here the second meaning. Jesus intelligently and deliberately sent out a loud voice. And there is nothing at all in the verses to intimate that it was a cry of distress, but everything to show that His physical strength had not been exhausted by His sufferings. It was the shout of triumph. It was a proclamation sent out to the remotest bounds of the universe:

TETELEITAI, IT IS FINISHED.

The cross had been set up *epi sunteleia toon aioon-ioon*, upon the edge of the ages (Heb. ix, 26), and on it Jesus had done His work, and had won His victory.

And He now, with this loud voice, announced this victory in the closing, as He had poured out His distress in the first, words of the xxii Psalm.* All was done. All prophecy relating to His first coming was fulfilled, and an infallible assurance was given that His resurrection, and all relating to His second coming would be, as well, and all between. All Levitical types had found their Anti-type, and were done away. The true Sacrifice having been offered, and sin put away, the old covenant was at an end, and the new covenant was established, and sealed. All things in heaven and earth were reconciled. The sting of death had been extracted. Satan and his host were vanquished foes. Salvation for man had been infallibly secured, the foundations of the Kingdom had been laid, and the new creation had begun. His humiliation and suffering was ended. His obedience and victory were complete. He had proved Himself worthy to be the Saviour of the world, worthy to be exalted by the God whom He obeyed, and to be trusted, loved, and adored by the race, which He died to redeem. He had, in honorable conflict, conquered Satan, and had wrested from him the sovereignty of the earth. Henceforth, His cross is the center around which all things revolve, and from which all blessings flow, the light in which all things are seen, and the standard by which all things are measured. Henceforth, nothing remained for Him but joy. Henceforth, He shall see the rich fruitage of His sufferings, and be

[*Read the last verses of that Psalm, and note how, daily and multiplied, they are being fulfilled before your eyes.]

satisfied. The eternal Spirit, who had been His constant Support and infallible Guide, and through whom He had offered Himself, without spot, to God, gave Him assurance of the acceptance of His finished work. And, not in noisy exultation, but in deepest and sweetest composure of spirit, He, in, in the word,

CONSUMMATUS EST,

announced the fact to the universe.

After He had thus cried out, He said, in tones loud enough for all to hear, “Father, into Thy hands *paratithemai* (the preferable reading, Tischendorf, Alford, Lange), I place *mou pneuma*, My spirit.” His soul *psuchee*, went to Hades. (Acts ii, 27.) His spirit He committed into His Father’s hands. This word of calmness, faith, entire and serenest resignation, shows that the consciousness of the Presence of God as Father had returned to Him again. The sense of desertion had been exchanged for the sense of peace. In the words of highest triumph, “It is finished,” He had just declared that God had not forsaken Him, that He, not Satan, was victorious. In the “Father, &c.,” He, in the joyful assurance that He would receive His spirit back again, announced the end.

This was His last word. *Tauta eipoon*, having said these things, He bowed His head. This is the first mention of such an act. It indicates that up to this moment His head had been erect. It did not droop from exhaustion, but by an act of His own will. *Klinas*, is nom. sing. mas. active part., aorist, and expresses

His own active agency. Having bowed His head, He
GAVE UP HIS SPIRIT.

This fact is expressed by Matthew, thus: *apheeke to pneuma*, He sent out, or away, the spirit. The verb *aph.*, which is the one used by Mark to express Jesus' act of sending out His voice, may signify, as we have already remarked, either to send, or to suffer to go, away. John says, *paredooke to pneumae*, He delivered the spirit. This verb is used to express the dying of men, but never so in the active voice. (Matt. x, 21, &c.) The verb used in the Septuagint to express the death of the patriarchs and others, signifies *ceased*, come to an end, without defining the agency whereby it was done. And the verb, *ekpsuchoo*, used in connection with the death of Anannias, Saphira, Herod and others (Acts v, 5, 10; xii, 23, &c.), means to breathe out, involuntarily, the principle of animal life. Of no one, but of Jesus, is it said, "He dismissed His spirit." And the writers express this act of His by words which they never use in connection with the death of any others. Nor do any of the evangelists say, of Jesus, that He died.

Having dismissed His spirit, *exepneuee*, He breathed out—. In Mark and Luke, where only this verb is found, the noun, *pneuma*, is wanting. He sent, He dismissed, His spirit. (Matt., John.) In connection with this He breathed out, what? His last breath.

These verbs are used, in the classical Greek, to express the dying of men, and even of animals. But are

never so used in the Septuagint, nor in the New Testament. In these places they are in the active voice. They express Jesus acting, not His being acted upon. They tell us of His own voluntary and determined acts, in (a) His committing His spirit into His Father's hands; in (b) dismissing and delivering it up to Him; and in (c) His ceasing to breathe, expressed by *exepneusen*, He breathed out.

The breathing into his nostrils the breath of life, gave man his first inspiration, the beginning of physical life, and also of expiration. These two give respiration, without which physical life ceases. And the words used by the writers show that Jesus, by His own volition, stopped His respiration, breathed out, as He dismissed His spirit, His physical life, and so died. And this stopped respiration was also a subject of prophecy: "He poured out"—the active voice—"His soul unto death." (Is. liii, 12.)

This exegesis establishes certain facts: (a) Jesus died on the cross, but crucifixion was not the physical cause of His death. He died on, but not by, the cross. Ordinarily, the crucified lived ten or twelve hours, often three or four days. The death of the two thieves was hastened by the *crucifragium*. But Jesus was dead within six hours from the time when He was crucified—an extraordinary fact, and one that greatly astonished Pilate; (b) susceptibility to suffering and death was the conditional element that made crucifixion possible, (2 Cor. xii, 4); but neither this, nor weakness, caused His death. No mere man could undergo all that He

endured in the Garden, during the trials, and on the cross, and live. But pathological principles cannot apply, in all respects, to Him. There was, in the constitution of His Person, a humanity without sin, so without disease, and though susceptible of dying, without liability to death. His health was supremely perfect. His physical strength was so little impaired by all that He had undergone, that He, just before dying, twice cried out with a loud voice.

(c) Nor was His death caused by a rupture of the heart, caused by either mental or physical agony. This theory is inconsistent with the loud cry. In not one place in the N. T. does Matthew's *krazo* mean shriek, as a cry of agony, unless in Mark v, 5, where it describes the cry of the maniac. But Jesus was no maniac. The same is true of Luke's verb, *phoneoo*, except that in no case has it even the semblance of a shriek. Mark's phrase, *apeis phoneen*, expresses the fact without defining the character of the sound, except that it was great. This theory could be established only by a *post mortem* examination. And it is inconsistent with the fact that after the cry, which, it says, shows that this heart was breaking, He uttered His last word—a thing utterly impossible after the heart had been broken. Heart-rupture cannot occur, except in those whose heart-walls are congenitally thin, or have undergone a change in texture or thickness. Where either of these predisposing causes exist, anything, either physical or mental, which would throw on to the heart the necessity for unusual exertion, might be a proximate cause. But where

the heart itself is in a normally sound condition, rupture cannot occur. And Jesus, as priest and victim, must be without any physical blemish. His miraculous conception assures us that every organ was absolutely perfect. (d) Nor does the flowing of blood from His side show heart-rupture. If His death resulted from expiration, and respiration ceased before the heart ceased acting, there would be an engorgement of the lungs, and of the nervous system, by the flowing of the blood into them out of the heart. And from these, if they were pierced, the blood would flow out through the wound. To me the objections to the theory of the rupture of the heart are insuperable. It is forbidden by the constitution of His humanity, by the purpose and object of His death, and by the exegesis of the passages. The facts make upon my mind the impression they made upon the centurion: "When he saw that Jesus, *outoo krozas*, thus, *i. e.*, this manner, cried out, and *exepneusen*, breathed out," he said, "Truly this Man was the Son of God." He was that, or He was a suicide.

A discussion of the doctrinal and practical questions arising out of the death of Jesus, is foreign to the scope and aim of this work. We do not seek either to support or to overthrow any man's theory. Our one wish is to let the facts speak for themselves. But in the investigation, some conclusions have so forced themselves upon my mind that I cannot conceal them from the reader.

In a certain sense, Jesus was the Victim of the circumstances by which He was surrounded, and of the

deadly hostility by which He was pursued. But He was not a helpless Victim, torn to pieces by the wheel of these circumstances. His death was the result of these forces at work, and of an inevitable moral necessity. So He declared during life, "The Son of Man *edēi*, must, be lifted up;" and after His resurrection, "*edēi*, ought not, the Christ to have suffered these things." This necessity had its roots throughout the Old Testament prophecy: "The Son of Man goeth, as it is written of Him." And Paul told the Jews that their rulers, in condemning Jesus, had but fulfilled the prophecies. Farther back yet they extend, even to the eternal counsel of God: "Him being delivered by the determinate counsel of God." Jesus, Himself, sought to be relieved of this necessity provided it could be done, by pleading the possibility of God. But it was as inevitable in the sequences of the Divine order as is the rising of the sun. In order to the vindication of the Divine law and government, and to atonement, reconciliation, and the gathering of the scattered into one, it must be. (2 Cor. v; John xi, 51; Eph. i, 10.) He was, because He must be, the Grape trodden under the wine-press of the justice of God, the Wheat bruised between the upper and lower millstone of truth and righteousness, the Olive from which the oil was beaten under the heavy pressure of the Divine hand. Obedience to the will of God for the noblest ends, was the moral cause of His death.

The physical cause of it was aphnœa, a cessation of breathing, and the consequent pouring out of the

blood from His heart. This was, as was all preceding, by the permission and act of His own will. In response to the word: "Awake, O sword, against My Shepherd, and against the Man, My Fellow, smite the Shepherd," He gave Himself up into His Father's hand, and so into the power of His foes. "He gave Himself for us," and, in this aspect, His death was passive. But, in order to accomplish the exode, concerning which Moses and Elias had talked with Him on the Mount, He steadfastly set His face to go to Jerusalem. "*Hina*, in order that I may take it again, I lay down My life," He said. He did this on the cross. And in this aspect He was active in His dying. And unless He was what the centurion, watching His death, declared Him to be, the Son of God, He was—as already remarked—a suicide.

But this is not all. He died, as a martyr, for the truth which He had proclaimed, and for the cause which He had espoused. The facts demand, but are not satisfied with, this explanation. "The Son of Man came," He declared, "to give His life a ransom for many." How? By "giving His life for the sheep." More than passive suffering and death was required to fulfill this word. In the Garden He had prayed that He might die, not the overborne victim of death, but actively, that is, as a Priest. And this prayer had been heard. (See my "Holy Sorrow.") Recall all the oppositions to Him. Earth and hell had combined to bear Him down. He was forsaken of, but did not forsake, God. He suffers all, but does not succumb; agonizes, but does not faint; patiently endures, but is not over-

come, either morally or physically. All were enough to crush Him, could He have been crushed. But He outlived, and outlasted them all. The unequalled, unconquered, all-conquering Agent, He dismissed His spirit. In dying actively, as a Priest, He made an atonement for all. And by His strength actively to die, He overcame death for all believers.

“He was crucified in weakness,” but died not from weakness. He was “the Victim for sin, but not the Victim of death.” In the clear and calm intelligence of a Manhood, supremely self-possessed, and strong to do and to suffer, “He offered Himself, His whole Self, spirit, soul and body.” He offered His spirit, and committed it to His Father; His soul, and it went to Hades—but because atonement was accomplished, it could not be left there; His body, and its life was given up in, and by, the shedding of His life-blood. (Heb. x, 4-14.) “The life of the flesh is in the blood; it is for the life thereof: and I have given it to you upon the altar to make an atonement for the soul.” (Lev. xvii, 11, 14.) The extinction of life, through the actual pouring out of the life-blood from the heart, was necessary to the typical sacrifice. Without the shedding of the life-blood, there could be no remission of sins. The same facts must appear in the Antitype. Hence the blood exuded from His sacred Person in the Garden, could not be the atoning blood, for life was not then given up. Nor could the blood which flowed either from the nail-wounds, or from His side, be it. For the acts, which caused those drops of blood to flow,

were done by those not priests, and neither flowing was connected with the extinction of life. The former was flowing some hours before, the latter—God's evidence to man that the atoning blood had been shed already—some thirty minutes or more, perhaps, after death. And John, always careful in his use of words, describes the latter fact by the verb, *exelthon*, came out (xix, 34), —a word which expresses the moving of the blood and water, but by no action of Jesus' will therein—and not by the verb, *ekchuno*, poured out, which Jesus used to express that flowing forth of the blood from the heart, by which life becomes extinct. (Matt. xxiii, 35; Luke xi, 50, of others; and Matt. xxvi, 28; Mark xiv, 24; Luke xxii, 20, of Himself.)

Jesus, as already remarked, was both Priest and Victim. "He, Himself," *i. e.*, by His own action, "redeemed us to God," "He, by Himself, purged our sins, by His own blood." He could do this only by His own act, by His so pouring out His own blood from His heart, that His physical life would go out with the act. This He did. "He suffered for us," "He offered Himself for us." The writer to the Hebrews combines both aspects of the truth, *viz.*: the *offering* in suffering and the *suffering* in offering: "If He *offer* often, He must often have *suffered*, &c." (ix, 25, 26.) And the words which this writer invariably uses to define Jesus action in His own death, are *anapheroo* and *prospheroo*, two verbs which were used in classic Greek to express the action of the priest in the sacrifice. And whether we study the types, or the history, or the comments of the

New Testament writers upon the fact, we can reach no other conclusion than this: that Jesus actually poured out His own blood from His heart, and that He so did this, that the pouring out of the blood was the giving up of His life.

The fact is emphasized over and over again, that Jesus intended, in dying, to pour out His own blood as atonement. "He hath poured out His soul unto death." In the moment of our death the whole volume of blood in the heart is poured out into the venous system. This movement is one over which the dying have no control, and which has no significance. But in Jesus this movement was intentional and significant. He intentionally and suddenly ceased breathing. Through and by this sudden stopping of respiration, He poured out the blood from the heart into some internal cavity, from which it came out through His pierced side. And this was the pouring out of His blood. He did this with the intention that in the pouring out of His blood physical life would become extinct. And His purpose therein was to make an atonement. Thus all the scriptural conditions are met. And here is that blood-shedding which is for the remission of sins. No wonder the saved call it "precious blood." No wonder they are enraptured with Him who shed it. To them Paul's words are not rhapsody, but reality, deep-toned, subduing, penetrating, purifying; "but God forbid that I should glory, save in the cross of our Lord Jesus Christ."

Untold millions have, in their measure, been stirred

by that profound emotion. The saved have sought the most fitting terms in which to sound out His praises, who died on that cross for man. It has been their glory, strength and consolation. It has inspired the pencil of painters and the pen of poets. Its sorrows, sufferings and salvation have been sounded and sung in sermon and song. And such is the power of its life that its freshness becomes theirs. The verses written by Fortunatus more than 1300 years ago, and given below,* well illustrates this fact.

SECTION XII.

PHENOMENA AND INCIDENTS

Connected with the Death of Jesus.

A death so mysterious and awful, yet mighty and majestic, so ignominous, yet so grand and so far-reaching and powerful in its effects, must be attended with phenomena both startling and significant.

VEXILLA REGIS.

FORTUNATUS.

Vexilla regis prodeunt,
Fulget crucis mysterium,
Quo carne carnis conditor
Suspensus est patibulo.

Quo vulneratus insuper
Mucrone diro lanceæ,
Ut nos lavaret crimine
Manavit unda sanguine,

THE VEXILLA REGIS.

DR. NEALE.

The Royal Banners forward go;
The Cross shines forth in mystic glow;
Where He in flesh, our flesh who made,
Our sentence bore, our ransom paid.

Where deep for us the spear
was dy'd,
Life's current rushing from His
side,
To wash us in that precious
flood
Where mingled water flow'd,
and blood.

One was the RENDING OF THE VEIL in the Temple, into two parts (Mark), in the middle (Luke), from the top to the bottom. (Matt.)

A fact could be the only possible foundation for the statement: "the veil of the Temple was rent in twain from the top to the bottom." The idea was foreign to human thinking. There was nothing in prophecy or in Jewish belief to suggest it. None but priests had access to the place where the veil was hung. None but the priest officiating at the time could have witnessed the occurrence, whose significance he could not understand, and which must have appalled him, perhaps driven him from the Temple in terror. He, or other priests, alone, could have reported it. And this, unfriendly as they were to Jesus, they would not have done unless the rending had actually occurred. The fact, undoubtedly, gave rise to the report.

It was the *katapetasma*, the inner veil, that was rent. This veil separated the Holy from the Most Holy Place. (Com. Ex. xxvi, 51; xxvii, 20; xl, 3, in the Sept. with Heb. vi, 19; ix, 8; x, 19, 20.) It was a Babylonian tapes-

Impleta sunt quæ concinit
David fideli carmine
Dicens: In nationibus
Regnavit a ligno Deus.

Arbor decora et fulgida,
Ornata regis purpura,
Electa digno stipite
Tam sancta membra tangere.

Fulfill'd is all that David told
In true prophetic song of old;
Amidst the nation's GOD, saith
he,
Hath reign'd and triumph'd
from the Tree.

O Tree of Beauty! Tree of
Light!
O Tree with royal purple dight!
Elect on whose triumphal breast
Those holy limbs should find
their rest!

try, of fine flax, and gorgeous in its colors of purple, scarlet and hyacinth. It was a massive cloth, two inches thick, forty feet long and wide, and kept firm and strong by being annually renewed. The rending occurred immediately after the cry, "It is finished." Though simultaneous with, it preceded, the earthquake in order of events, and could have been caused by it only by its rending the Temple. It occurred at 3 P. M., the time of the beginning of the evening sacrifice. The Temple courts were crowded with worshippers. The priest was busy with his duties in the Holy Place. The fright caused by the earthquake would at once be displaced by the amazement, awe and horror caused by the sudden crackling sound, and by the appalling sight of the rending of the veil, and done, too, by no visible hand, from the top to the bottom. A thrill of horror, and unspeakable dread seized him as he saw the awful place where the Divine Presence dwelt exposed to his gaze. No duty could detain him. No prudence could keep his mouth closed. He would rush out. He would tell the awful fact. The crowds would scatter. The tidings would be borne everywhere on the wings of the wind. And when, on

Beata cuius brachis
Pretium prependit sæculi,
Statera facta sæculi
Prædamque tulit tartaris.

O crux ave, spes unica!
Hoc passionis tempora,
Auge piis institiam
Reisque dona veniam.

On whose dear arms, so widely
flung,
The weight of this world's ran-
som hung:
The price of human kind to pay,
And spoil the Spoiler of his
prey.

O Cross, our one reliance, hail!
This holy Passion-tide, avail
To give fresh merit to the saint,
And pardon to the penitent.

the next day, the Sabbath, the white-robed, turbanned, bare-footed priests would be busy with their sacrifices, the former done away—for the types had been all fulfilled in the Antitype—with what misgivings must they have gone through the service! That rent veil must have suggested, “You have killed the Messiah.” And it may be that this was one of the reasons which moved the priests to go on that same day to Pilate, to ask him to prevent His resurrection by giving a command to make the sepulchre sure, by putting his seal upon it, and by a guard of soldiers to keep all intruders away.

In the Hebrews (vi, 19; xi, 2, 3, 6-9, 24; x, 19, 20,) the profound symbolical import of this phenomenon is made clear. The veil shadowed forth the Body of Jesus as the God-Man. His Body was the veil to His Divinity. Behind it His glory was hidden. The faith of a few only, while He was living, pierced through that veil, and saw in Him the majesty of God. But the Body being rent, the way was open for the manifestation of Divine glory and majesty. And these have ever since streamed forth to all believers.

The rending of this veil was the removal of all hindrances of access to God. The veil debarred all approach of the people directly into the Holy of Holies. Being rent to the bottom, the least and lowest now may enter. Being rent from the top, and by the same hand that opened the graves, all hindrances now from the

Te summa Deus Trinitas
Collaudet omnis spiritus
Quas per crucis mysterium
Salves, rege per saecula.

To Thee, Eternal Three in One,
Let homage meet by all be done;
Whom by the cross Thou dost
restore,
Preserve and govern evermore.

ruin of sin to the heights of glory, are removed. All exclusive privileges are obliterated. All distinctions of the flesh are at an end. The first covenant, "with its ministration of death" is superseded by the second covenant, "with its ministration of life." Henceforth, no intervening human priest, nor gradual fitting is needed to enable one to come nigh to God. By the blood, and through the rent veil, may any one, at one step, pass from the deepest degradation and rise into grace, into the presence of God, into heaven itself.

A second phenomenon, simultaneous with Jesus' death, was the EARTHQUAKE. The genuineness and authenticity of this passage are undisputed. On no critical grounds can the fact be rejected. It has in it nothing mythical or apocryphal. All who bow to the majesty of the whole scene as a fact, must bow to the truth of this feature. For it is no more difficult to believe that these saints were raised, than that Jesus arose from among the dead.

This earthquake was limited in its extent, and peculiar in its action. The earth was shaken, but not fissured. The rocks were rent. The verb is the same as that used to describe the rending of the veil. Fissures in the rocks at the real, or supposed, place of crucifixion are still pointed out as the effects of that disturbance. The rock-hewn sepulchres near by, whose entrances were closed, each, by a large stone, were opened. No natural causes can account for these convulsions which were, as the facts indicate, connected with the region of the dead. Were they not caused by the entrance of

Jesus' soul into that region, going there in the might and majesty of His finished work? (Acts ii, 2, 7, 31.) He, in the power and triumph of His atonement, entered into Hades, and opened the doors of the tomb. "The graves were opened"—a divine assurance that Jesus had broken the bands of death. The being unconquered by the power of death and the grave, was an essential characteristic of Him who had been promised to David as Israel's King. Hence, Hades could not detain Him, nor could corruption invade His Body. (Acts ii.) Remaining in Hades the allotted time, He received His Body again. To show that He came forth the all-conquering Jesus, He brought with Him to their bodies the souls of many sleeping saints. He sent the vivifying power of His death into their *soomata*, bodies, and these came forth from the tombs which had been opened by His death—symbol, type, divine assurance all this, that "all that are in their graves shall hear His voice, and shall come forth."

These saints, after Jesus' resurrection, came out of their graves and went up into Jerusalem, and appeared unto many. They may have been those who, like Simeon, longed for the salvation of Jesus. These were the first to taste the full fruits of His death, and the power of life brought in by His resurrection. And to it their appearance gave confirmation, meaning and force. The six hitherto recorded resurrections had been miracles. Brought back to present life, the persons had died again. But these "many," the first fruits of Jesus' resurrection, the proof and type of the resur-

rection of the saints at His second coming, were—so all the circumstances lead me to believe—clothed in their resurrection bodies, and with, or just after Jesus, ascended to heaven.

3. Another fact is THE IMPRESSION WHICH THE DEATH OF JESUS AND THE ATTENDANT PHENOMENA MADE UPON THE CENTURION, SOLDIERS AND LOOKERS ON. The Roman centurion stood *exenantias auton*, on the opposite side, *i. e.*, directly in front of Jesus, and was carefully and closely watching Him. He heard the prayer, “Father, into Thy hands, &c.,” and the loud cry. He saw the bowing of the head, the instant ceasing of breathing, and the earthquake. About this death there was something extraordinary—expressed by Mark’s *houtoos* “so, cried out.” It made a deep impression on the noble soldier. He had beheld death in its every form: in battle, in gladiatorial shows, on the cross; but never a death like this. He had heard wounded men groan and die; but never before, from the dying, a clear, loud, full-voiced cry in which there was no shriek of pain or terror. Never before saw he a crucified man show such full vigor of the vital organs to the last, one who died in so few hours after crucifixion. This was utterly unlike common dying. Reflecting, in the light of these facts, on what he had heard and seen, the impressions already made that day upon his mind were confirmed. In the hearing of all, he glorified God, and exclaimed, “Certainly this Man was just;” and being just, “Surely He was *Theou whyos*, God’s Son.” He

could only attach to this phrase that meaning which he had heard given it on that day, in accusation (John xix, 7) in derision, and in Jesus' twice addressing God as His Father. Jesus' death-hour was this soldier's birth-hour. He was the first German convert, and this was his own confession of faith. Thus he, as the heathen always did, announced his conversion. Thus was Jesus' prayer for His crucifiers already answered. Thus was His death already, for the second time, bearing fruit.

The impression upon the soldiers was that of fear. "They feared greatly." Their mockery was instantly hushed. That made upon the beholders was one of alarm. They came *theoria*, to that spectacle, out of curiosity. They were an *ochlos*, a very great crowd. Long before this time the whole city was astir with excitement. And the vast concourse of strangers gathered to the Passover, with the citizens, had poured out to Calvary, until every available space was occupied. They, too, saw the things which were done. Those awful portents filled them with alarm. They interpreted them as evidences of Divine displeasure, and recognized their own guilt in the tragedy. They smote upon their breasts, and fled from the scene. It was the hour of awakening from the frenzy of the morning. Jesus' blameless and beneficent life, and gracious words, were recalled. True mourning now filled many hearts, prelude and preparative for Pentecost. (See my work on the Holy Spirit.) And as they hurried away, they left Jesus' acquaintances and female friends, who stood afar off beholding, but over whose deep and varied emotions the historians

throw the veil of silence. As for the apostles, all except John, had disappeared, long before this, from the scene, leaving on the narrative not a single trace.

ANOTHER EXTRAORDINARY PHENOMENON WAS THE FLOWING FORTH OF THE BLOOD AND WATER FROM JESUS' PIERCED SIDE. The Roman law allowed criminals to remain on the cross until the body was decayed, or devoured by birds of prey. The Jewish law required the body hanged for exposure, to be put out of sight before sundown. This was done from considerations partly of humanity, partly of ceremonial purity, that the Holy Land might not be polluted by the curse attached to the lifeless body of one accursed. (Deut. xxi, 22, 23; Josh. viii, 27; x, 36.) Hence the introduction of the *crucifragium*, *i. e.*, the shattering of the legs by a club. The object of this infliction was to hasten death. Hence, though as harsh and brutal as crucifixion itself, (Lactantius, *Inst.* iv, 26), it was called the "mercy stroke." The ordinary motive for the enforcement of the law had, in the present case, a peculiar emphasis. The Sabbath was the chief holiday of the Jews. Every other festivity falling on that day added to its importance. The coincidence of the second solemn passover day with the incoming Sabbath, now only three hours off, gave it exceptional solemnity. *Megalee hee heemera ekeinou tou sabbatou*, great was the day of that Sabbath. Because, therefore, *gar*, this Friday, was the preparation-day (John xix, 31; see also v, 14), therefore, &c. Mark (xv, 42,) defines this "preparation" as

the day before the Sabbath, the *fore-Sabbath*, *i. e.*, the time immediately preceding, and which was devoted to preparation for, the Sabbath. It is, in the Talmud, called *eve* of the Sabbath, and the Greek word for it, *paraskeuee*, is, in the Syriac Version uniformly translated *eve*. The Hebrew word for “preparation” was, in the later days of the Hebrew Commonwealth, the name given, in popular usage, to the *whole* day before the Sabbath, *i. e.*, Friday. (Buxtorf, *Lex.* 1659.) And this seems to be the meaning of the word, *paraskeuee* in John xix, 14, the preparation day of an high Sabbath. The first thought of the Jews was the death of Jesus. Their next one was concern for the ceremonial law. “That the bodies might not remain upon the cross on that Sabbath,” some members of the Sanhedrim, headed by Caiaphas, most probably, went to Pilate, and “besought him that their legs might be broken, and they be taken away.”

The breaking of the legs did not cause immediate death, but made it speedy and certain. Gangrene was the inevitable result. And this made all resuscitation impossible. This would make Pilate legally safe in allowing the bodies to be taken down so soon after crucifixion. And he, therefore, could, out of respect to the religious scruples of the Jews, grant the request. He at once sent an order to the centurion who had charge of the execution, and it was promptly obeyed. The soldiers, with a strong club, broke the legs of the two thieves. But when they came to Jesus, they saw that He was dead already, and so broke not His legs. Ex-

cept the piercing, the sacred Body suffered no mutilation. But as a compensation for not breaking the legs, one of the soldiers, with his spear, pierced His side, and *euthus*, immediately, there came out blood and water.

These two facts are emphasized as very extraordinary and very important. The writer gives a personal assurance of their reality, and of the accuracy of his statement. He saw, and so bears testimony to, the occurrences. He declares that the substance of His testimony is *aleethenee*, essential truth, and that the form of it is *aleethee*, true. And he records the assurance with the fact, in order that the reader may clearly see the already accomplished atonement, and along with it the reality of the Messiahship, and the glory of the Person, of Jesus, now in the state of deepest abasement.

Imagine yourself standing by John, and with him knowing these two important prophetic facts concerning the Messiah: (a) "not a bone of Him shall be broken," (Ex. xii, 46; Num. ix, 12; Ps. xxiv, 20); and (b) "they shall look on Him whom they pierced." (Zech. xii-xiii.) You see Jesus and His friends are powerless as to their fulfillment. You see the soldiers coming with an order from Pilate—both ignorant of the prophesies—to break the legs of the three. You see them break the legs of the two, but not those of Jesus. You see further that Jesus' side is seven or eight feet from the ground, that the soldiers standing on His left side, probably, gives an upward thrust of his spear, which enters *pleureen*, the side, between, or below, the ribs, and penetrates some distance, (the verb, *enuxee*, signifies

not a cut, but a thrust, more or less deep,) perhaps, to the pericardium, that it makes a gash large enough to admit the hand (John xx, 27), and that immediately after the thrust two substances are seen by you, and by all beholders, not flowing, but *exelthen*, coming out, simultaneously, yet distinct, which are not seemingly like, but really are, blood and water. The amazing spectacle profoundly impresses you. You instantly recall that such a thing happens not to one so long dead as Jesus then was. You seek a solution of this exceedingly surprising, and on ordinary physiological principles inexplicable, phenomenon. Let us see if we can find one.

Jesus died at 3 P. M. He was buried before sunset—the beginning that day of the Jewish Sabbath—which, in that latitude and month, was about 6 P. M. Joseph did not go to Pilate until after this piercing, (John xix, 38). Between the piercing and the taking down of the Body, and the preparing of it for burial, more than an hour must have elapsed. From these considerations we infer that the piercing must have occurred within about one half hour after His death. Out through this cut came *aima kai hudor*, not crassamentum and serum, for these are neither blood nor water—but blood and water.* Hence, the explanation which resolves these words into those things, and attempts to

[*As this work was going through the press, Dr. J. P. Mills, of our city, sent me the following note: "The inner surface of the pericardium (the fibro serous sac, which surrounds the heart, and in which it plays), is smooth and glistening, and secretes a thin fluid, which serves to facilitate the movements of the heart. The normal quantity of pericardial fluid, which is water, is usually estimated at from one to two fluid drachms."]

account for the fact on physiological principles, solely, is unsatisfactory. Besides this, in an ordinary corpse such a thrust would never be followed by any such outflowing.

No explanation that ignores the fact that Jesus' humanity was not, like ours, tainted by sin, is satisfactory. It was sinless; therefore could not see corruption. (Acts ii.) His blood, therefore, could not be resolved into serum and crassamentum. But the body which had been transfigured on Hermon could, and the instant after death did begin to, undergo that transformation which, thirty-six hours afterward, was completed in resurrection. Of that fact this fact is an evidence. The blood and water showed an unexampled vital reaction at the moment when, in every other body, dissolution begins. Their coming out, like the loud cry with which He gave up His life, not wrung from Him like it is from a sinner, is proof, physical and moral, that His was an untainted life over which neither sin nor death could have any control, and which, being voluntarily given up, must triumph over death. The organism, hence, in which that life dwelt, must have the power of re-action from which Divine power could draw forth life again, as legitimately, and as necessarily, as sin brings forth death in others. The flowing of the blood and water was proof, was it not, that the resurrection life was already beginning its action? And further, as we have already remarked, all the blood is, at the moment of death, poured out of the heart into the vessels around it, in ordinary persons involuntarily, but, in the case of Jesus, by His own act. And, hence, the

coming out of the blood was conspicuous proof to the universe, that He had already fulfilled all the physical conditions of that blood-shedding by which He was to make an atonement for sin. And in these things, and as also for the fulfillment of Scripture—but not for the proving either that Jesus had a true body, or was really dead (John xix, 33)—do we see the significance, and the ends accomplished by the piercing of Jesus' side. Now, to you standing by the cross, and witnessing the scenes, and recalling also the prophets—if this explanation be satisfactory—comes the instant realization that Jesus is the true anti-type of the Paschal lamb; that this is the pierced One of whom the prophet spake. The historic features are so plain that you instantly realize the prophetic ones: that, in an on-coming day, repentant Israel shall, with the looking and weeping so magnificently described by the prophet, recognize Jesus as their Messiah, and own and receive Him as their King

SECTION XIII.

JESUS' BURIAL.

Matt. xxvii, 57-61; Mark xv, 42-47; Luke xxiii, 50-56; John xix, 38-42.

And behold there was a rich man, named Joseph, of Arimathea, a city of the Jews. (*He was known as*) Joseph of Arimathea. He was a good man, and just: an honorable counsellor, (the same had not consented to the counsel and deed of them), who himself also was Jesus' disciple, but secretly, for fear of the Jews, who also waited for the Kingdom of God.

And now after this, when the even was come, because it was the preparation, that is, the day before the

Sabbath, this man came, and went in boldly unto Pilate, and begged (*same word in Greek in all the four evangelists*), the body of Jesus, that he might take it away.

And Pilate marvelled if he were already dead and calling unto him the centurion, he asked him whether he had been any time dead, and when he knew it of the centurion, then Pilate gave leave—gave the body to Joseph—and commanded it to be delivered.

The Body taken down.] He, *having* bought fine linen, came therefore, and took the body of Jesus.

And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about a hundred pounds weight.

Prepared for burial.] And when he had taken the Body down, they wound and wrapped it in the clean linen cloth with the spices, as the manner of the Jews is to bury.

Place of burial.] Now in the place where He was crucified there was a garden; and in the garden a new sepulchre, wherein was man never yet before laid—his (*i. e.*, Joseph's) own new tomb, which he had hewn [Burial.] out of in a rock. There they laid Jesus therefore, because of the Jews' preparation: (*for*) that day was the preparation and the Sabbath drew on: for the sepulchre was nigh at hand. And he rolled a great stone unto the door of the sepulchre, and departed.

The faithful watchers.] And the women also which came with Him from Galilee, Mary Magdalene, and the other Mary, the mother of Joses, followed after. And sitting over against the sepulchre, they beheld the sepulchre, and where and how the Body was laid.

And they returned and prepared spices and ointments; and rested the Sabbath day, according to the commandment.

On Saturday, April 8th, Pilate ordered a } Now the guard of soldiers to watch the tomb of Jesus. } next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that the deceiver said while He was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, least His disciples come by night, and steal Him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can.

So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

In the first of the two evenings of the Jews, *i. e.*, between 3 P. M. and sunset (the second was between sunset and dark), there was added another to the many surprises of that eventful day. The granting of the Sanhedrim's request concerning the breaking of the legs of the crucified, involved the burial of Jesus in an ignominious grave. But prophecy had proclaimed that the Messiah should be buried in an honorable tomb: "He made His grave with the rich in His death;" "With the rich man was His tomb," is the literal rendering of the Hebrew. (Is. liii.) Jesus' disciples had no such tomb, and were utterly powerless to fulfill this prophecy. But God's purpose, which must ever stand, was accomplished through a most unexpected agency. Those awful deeds, which had wrecked the hopes and energized the fears of the disciples, now inspired the faith, and nerved the hearts of two men, members of the San-

hedrim, and of the Jewish aristocracy. And the courage of their conduct was sublime.

One of them, Joseph, belonged to the class of nobler Jewish minds. He was now a resident of Jerusalem. His, as it had been Samuel's, (1 Sam. i, 19, *Sept.*) birth-place, was Arimathea, a town reposing amid the fruitful hills of Ephraim, and this fact gave him his designation. He was a man of sterling character and great influence, as his honorable mention, in all the Gospels, shows. He was rich. He, as was Nicodemus, was *archoon*, a ruler, and *bouleutees*, a counsellor. He was also *euscheemoon*, honorable, in both character and position. His official was the counterpart of his private character. "He was *agathos*, good," *i. e.*, virtuous and benevolent, "*kai dikaios*, and just," *i. e.*, upright in private and official conduct. Luke's "good man and just" is the Greek ideal of *kalos agathos*; Mark's "honorable counsellor" is the Roman ideal of a senator; and Matthew's "rich man" is the Jewish ideal of a successful man. Thus, he was a man who united in himself the characteristic features of the three cultures. To these were added those of a still loftier type. The Sadducees looked for nothing, the Pharisees for an outward triumph, from the Messiah. But there were the true "faithful" who knew, and kept in mind and heart the words of the prophets, sighed for the abominations in Jerusalem, and longed and hoped for deliverance, consolation and salvation. To this class, of which Simeon and Anna, the prophetess, were representatives, Joseph belonged: "He waited for the Kingdom of God." This

led him to look for the true Messiah. Candidly, carefully, earnestly, he studied the claims of Jesus. From honest doubt to intelligent conviction the progress had been slow, but sure. He, for some time, had recognized Him as Messiah, and himself as His disciple. But he wanted the courage of his opinions. He dared not identify himself with One whom the Sanhedrim had excommunicated. "He was a disciple of Jesus, but secretly, for fear of the Jews." Never, perhaps, before his action on this day—in "not consenting to the vote and plan of the council"—had his position been suspected. And when it became known, the amazement in the city, and the consternation in the Sanhedrim, must have been very great. It was, doubtless, one of the facts which led to the determination to have a guard set around the tomb.

He had been present, perhaps, at the trial before Pilate. He had seen and heard all that was done and said on Calvary. His previous convictions concerning Jesus were confirmed. His faith rapidly grew very strong, and gave him a courage which has commanded the admiration of all men. Braving all consequences, he, now when Jesus was dead, did that which he had not the courage to do while Jesus lived—confess Him as the Christ. This confession was an act of high sublimity. And the circumstances under which, and the extraordinary manner in which, it was made, invest it with peculiar interest and signficancy.

Seemingly, Jesus was in the deepest disgrace, and His cause was hopelessly lost. The legal maxim, "The dust

of the guilty must not mingle with the dust of the just," denied Jewish criminals a resting-place in the sepulchres of their fathers. They had, and Jesus must have, if the Sanhedrim got possession of the Body, a disgraceful burial in the valley of Hinnom. And if it was left to Pilate, it would be buried along with the bodies of the malefactors in some dishonored spot.* Such an indignity to the Sacred Body was to Joseph a piercing thought. It must, if possible, be prevented. It could be only by Pilate's permission. For, the Roman law, which gave, in Rome, the body of the condemned up to friends, placed it, in the provinces, at the disposal of the procurator. (Ulpian.) His consent, for its removal by friends, depended upon his humor. At a later day, a petitioner who asked the procurator Firmilian, for the body of the martyred presbyter, Pamphylius, was, by his order, seized and executed. Pilate sometimes, at this feast, gave the friends the body. (Philo.) But his temper now was uncertain. He might grant, or he might deny. The making, and especially the granting, of the request by Joseph would involve him in serious consequences. The act would certainly bring down on him the execration of the Sanhedrim, his expulsion from their body, and his excommunication from the Jewish church. He must handle the corpse. And this would render him ceremonially

[*The words, "that they," *i. e.*, the bodies, "might be taken away," are somewhat indefinite. The granting of the Jews' request may have carried with it permission for them to have the bodies taken down and buried; or an assurance to them that Pilate would have it done.]

unclean, and make unclean everything he touched for a period of seven days. Thus would he exclude himself from all the high solemnities of the Passover week.

Joseph knew all this. He had, after Jesus' death, gone back to the city. And unless the whole thing flashed suddenly on his mind when *eelthen*, he came, *i. e.*, to Calvary, in the "first evening" (Matt. vs, 27), he must have resolved to act while on his way from and to the holy hill. He saw that the malefactors, whose legs were now broken, must soon die. In a little while all the bodies must be taken down, and buried. If anything was done, it must be done quickly, and by himself. For the panic-stricken disciples had no influence with the authorities, and no heart to meet the resentment of the Sanhedrim, or to face Pilate with any request. Weighing all possible consequences to himself, he determined to act—showing that the constraining love of Christ was already bearing fruit. Mark, in his *eelthen tolmeesas*, *eiseelthen pros Pilaton*, forcibly brings out this thought. Having come, *i. e.*, to Calvary, and *tolmeesas*, having brought himself to act, *eiseelthen*, he went boldly to Pilate. It was an act which, under the circumstances, required great courage. He hastened from Calvary into the city, and pressed himself into Pilate's presence. Then, remembering his place as a subject in the presence of the ruling power, he, in an earnest, but most respectful, manner, *erotao*, (John) *aiteo* (the Syn.), besought Pilate to give him the Body of Jesus.

As it was too soon for death to naturally follow from

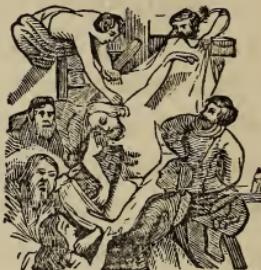
erucifixion, Pilate was surprised to hear that Jesus was already dead. He dared not, before being officially assured of His death, allow the Body to be taken down. He therefore sent for the centurion who had charge of the execution, and asked him whether Jesus had been any time dead. When he heard from him that Jesus really was dead, he did not, as did Verres, require money before he would deliver the body of one condemned to friends (Cicero *ad Verram*), but as a mark of complacency to a member of the Council who showed such deep regard for Jesus, he *edoreesato*, freely gave, made a present of, the Body to Joseph. He had already, at the request of the Jews, given permission for the taking down of all the bodies. Now he gave an order (Matt.) to the centurion to deliver the sacred Body to Joseph.

It must now have been near 5 P. M. The Sabbath would commence at 6. Having no time to lose, he hastened from the Pretorium into some store on the way, where he bought fine linen for the burial, and with it sped his way to Calvary. Having shown his authority to the centurion, he at once proceeded to his sad labor of love. The Body was too sacred a trust to be handled by rude and unfeeling soldiers or servants. "He, himself, took it down."*

He ascends the cross by a ladder set against it. First

[*Mark's *kathaireo* is the technical word for taking down bodies from the cross. John's *eere*, took, is from *airoo*, the root verb. In vs. 38 (xix), where John speaks of taking the body for embalming, he uses another verb, *lambano*. *Katathithenai* is the technical word for placing bodies in the tomb.]

he tied a strong cord around the Body under the arms, and threw it over the cross-beam, so that the Body might be gently let down thereby. Then, tenderly as possible, he loosened the feet and hands from the nails, and untied the cords which had bound the body to the



cross. Then he received it, gently lowered, into his hands, and laid it on the ground.

Just as this was done, John tells us that another man appeared upon the scene. He sympathized, and was identified, with Joseph in his procedure. And the fact that one brought the linen, and the other the aloes and myrrh, shows that they evidently had a previous understanding. Something had detained him from reaching the ground any sooner. But he was now there, and while they are preparing to embalm the Body, let us study this man a little more closely.

He is Nicodemus. With him we are somewhat acquainted, for twice before has he been mentioned in the narratives. He is a Pharisee, ruler, master in Israel, distinguished for learning, and high-toned legal morality. He was treated by Jesus as a man of honorable character. Early in Jesus' ministry he had become convinced that He was a Teacher come from God, felt

strongly drawn towards Him, and could not rest until he had had a conversation with Him. Such, however, was his constitutional timidity, that he could see Him only in secret, and at night. This fact clung to His name. He is known as "the same that came to Jesus by night." That deeply interesting and important conversation, in which Jesus made known to him the great truths of regeneration, of His own being lifted up for the salvation of man, and of God's boundless love to the race, shocked Nicodemus' prejudices, tore to shreds his self-made righteousness, and was a killing blow to all his high hopes of entrance into the Messianic Kingdom by his own legal qualifications and attainments. But it, at the same time, left upon his mind a lasting impression for good, and yielded fruit slow in ripening but glorious when matured.

This conversation occurred April 11-18, A. D. 27. Thirty months afterwards, Oct. 11-18, A. D. 29, he, spake in the Sanhedrim a few words for Jesus. These words were, however, not an indication of faith, but of a sense of justice, interrogative, rather than affirmative, and cautiously bound up in a general principle. (John vii, 50, 51.)

But the noble candor and love of truth, which, on both occasions, shone out in the midst of hesitancy and fear, brought him out right at the last. On this great day of decision, three years after the first interview, he appears on the right side. He seems to have been absent from both sittings of the Council. But he had, doubtless, kept himself well-informed of all that was going on. The cru-

cifixion scene recalled the night's talk of three years before. Here, he sees Jesus "lifted up." And his faith recognized in Him crucified, the Saviour typified by the brazen serpent, which Jesus had explained to him on that ever memorable night. He is now thoroughly convinced that Jesus, now in the deepest humiliation, is the Messiah, the Son of Man, the only-begotten Son of God, and God's Gift to the world, that whosoever believeth in Him might have everlasting life. He is ready to confess Him. But he is not strong enough to act alone. So soon, however, as he learns what Joseph—a man of his own rank and official station—is going to do, he acts promptly in identifying himself with him. Then the love and homage of his heart streamed forth in a royal way. He had bought 100 lbs. (Greek and Roman weight, 12 oz. to the pound), of the powdered mixture, the odoriferous gum, myrrh, and the sweet-scented wood, aloes. This he now brought, with it to embalm the sacred Body. An extraordinary quantity, this, for that purpose. But love asks, not how little, but how much, can I do. And this—like the very costly ointment of spikenard, with which Mary anointed Jesus' feet, against His burial—was an expression of his deep-toned regard for Him, whom he now received and confessed as his own Saviour, and as the Christ of God.

Joseph and he at once addressed themselves to their holy work.

To Jews, the hopes of the future were closely connected with the careful preservation of the corpse. They regarded the tomb as sacred, and attached great importance to

embalming. These two men prepared this Body "as the manner of the Jews was," as contrasted with the manner of the Egyptians. First, the bruised and mutilated Body was washed clean. Then Nicodemus' costly and spontaneous offering was profusely spread over the clean linen, and the Body was wrapped in it. Separate bandages were prepared for the limbs. Then the head, from which the crown of thorns had been removed, was wrapped about with a napkin. (John xx, 7.) Then the loving arms of the two friends—for they had no bier—lifted up the sacred Burden, and gently carried it to the tomb.

At this moment, so it seems, the faithful women, Mary Magdalene, and Mary, the wife of Cleophas, the mother of James and Joses, came up. They seem not to have been aware before that the two men were friends. But from either actions or words, a relation of confidence and friendship sprang up between the old disciples and the new friends. The women, sunk with dejection, slowly and sadly followed Joseph and Nicodemus, as they conveyed the sacred trust to the tomb. And when they reached a garden, the private grounds of Joseph, they knew that their entering into it was no intrusion. The garden was near Calvary. In it was a new sepulchre, in which never yet was man laid. It belonged to Joseph. It, and its owner, would be, in the estimation of the Jews, forever disgraced by the interment in it of One who had died the "accursed death." But in his own estimation it would be honored by being the abode of One whom he now owned as the Christ of God. It was on a height.

It was hewn out of a rock, was horizontal, and was approached by a horizontal entrance. It was *laxeutos*, hewn smooth. And it had a stone door, called Golal, which closely fitted, and completely filled up, the niche cut into the rock. (John xx, 3.) When the sad procession approached, the two friends entered into the tomb, and put the Body into a niche. The woman remained outside, "sitting over against the sepulchre, and watching where and how the Body was laid." The men, having deposited the Body in what they supposed was its last resting place, came out, rolled a great stone against the door of the sepulchre, and departed. Henceforth, they disappear wholly from the sacred page. Of Joseph, nothing but what is of the merest legendary character is recorded. Of Nicodemus, we have some traditions which seem to be well established. After the resurrection of Jesus, he was baptized by Peter and John, was, because of this, cruelly beaten by the Jews, deposed from office, driven from Jerusalem, reduced with his family from opulence to poverty, and was received and sheltered by his kinsman, Gamaliel till his death, which, (if he be the Nicodemus Ben Gorion, of the Talmud, was not till after the fall of Jerusalem), and was given by him (Gamaliel) an honorable burial near the tomb of the martyr, Stephen. But though the two men drop out of sight, their memory lives in the heart of the church. By this act they, all unconsciously, obtained an honorable renown, and also, doubtless, an unfading diadem of glory in heaven.

They departed, leaving behind them the faithful



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women who had followed Jesus from Galilee. Both affection and grief held them fast at the tomb. They had stood either "near by" or "afar off," beholding Jesus while He was on the cross. They had followed the Body to the tomb, and now there they remain in the dusk of the evening, watching, in silence and sadness, what they must have regarded as the final resting place of Him whom they honored as the Messiah, and loved as their Saviour and Friend. Words cannot describe their dejection then, and during all the black, heavy hours while that great stone lay upon all their crushed hopes. To them, all was lost. They, like the rest of the now scattered flesh, gaze into the starless future. And here, where every hope is buried, do they stay until the deepening night compels them to withdraw.

The embalming which had been done, was regarded as a hasty and provisional preservation of the Body. Hence it was, perhaps, also, that while sitting there the women agreed among themselves to complete the work when the Sabbath was past. The two Marys staid too late at the sepulchre to make the necessary preparation before the Sabbath began. This they made when it was past, *i. e.*, on our Saturday evening, after sunset. The other women had returned to the city, and at once bought (Mark xvi, 1) and prepared *aromata*, sweet spices, and *mura*, ointments (both words are, except in Rev. xviii, 13, used only in connection with the anointing of Jesus), to be ready, so soon as the Sabbath ended, to fulfill the ceremonial anointing.

The day of preparation was Friday. It closed, and

the great Sabbath began, at sunset. That was a day of rest to the friends of Jesus: "they rested the Sabbath day, according to the commandment." Not thus did His foes* They, on this high day, deliberately did that which they had accused Him, unjustly, of doing. They broke the Sabbath day. Tortured by conscience, and filled with hate, they, after it had it, *i. e.*, the Sabbath had begun, called, and held, a meeting of the Council. They were as much disturbed by Jesus dead as they had been by Jesus living. He had never openly, and to strangers, announced His resurrection. But He had declared to the Pharisees that the sign of the prophet Jonah would be fulfilled in Himself. (Matt. xii, 40.) His words to the disciples were, to them, unintelligible, and, in their present fright, were by them wholly forgotten. But His foes had not forgotten what He had said to them, and what they had heard from Judas and others. Of all this, the resurrection of Lazarus was a confirmation. And if Jesus should arise, or His Body be taken away, and the report be circulated that He had arisen, their cause would receive a fatal blow. The thought struck them with terror. The resurrection itself was a calamity to prevent which every precaution must be taken.

This was the subject of their consultation at that session. They reached a conclusion eminently satis-

[*Matthew alone records the following incident: But he was acquainted with it personally. He wrote it in Jerusalem, where, and while, many must have been living who had contemporaneous knowledge of the fact. Nor would he have dared to publish false report of so significant and notorious an event.]

factory to themselves. A deputation of the Pharisees and of the chief priests, headed, doubtless, by Caiaphas, went to Pilate, and told him that they remembered that Jesus, whom they now call *planos*, an imposter, had said, while He was yet alive, that He would rise again after three days. They intimated that His disciples would steal the Body, and then circulate the report that He had arisen. This last deception (E. V., "last error")—they said—*i. e.*, the taking of the Body from the tomb, and then pretending that He had arisen, would have a wider influence than the first, *i. e.*, than the pretending that He was the Messiah. They, therefore, requested Pilate to issue an order for a guard to keep the sepulchre secure until the third day had passed—as if a Roman guard could make resurrection impossible.

This whole action strongly suggests the idea that it was their intention to keep the Body secure until the third day, and then exhibit it to the people as the most ample and conclusive proof that Jesus was an imposter. This would thoroughly confound His then confessedly deluded followers, and be the most ample vindication of their own conduct. And their visit made upon Pilate a decided impression. He had been deeply agitated already by the saying, "He is the Son of God," and by all that he had seen and heard of, and from, Jesus. It was to his interest that the fulfillment of the prophecy of the resurrection be prevented, if possible. He granted the petition. "Ye have," *i. e.*, I will give you, said he, a *koustoodean*—the military term for a "guard"—a watch. He placed a detachment of soldiers at their

disposal, saying, "Secure the tomb in the best manner possible." Taking the guard with them, they went to the tomb. By a band drawn across the stone at its mouth, and sealed at both ends with wax, on which Pilate's official seal was stamped, they made the sepulchre sure. Then they stationed the guard around it, with strict injunctions to keep all intruders away. Then they returned home, if not confident, at least hoping, that the third day would find the tomb undisturbed. Then would Jesus of Nazareth be relegated to His true place among the false Christs who had, from time to time, arisen to create a sensation, and had then come, with their cause, to an ignominious end.

Thus ended the awful tragedy of Calvary. Apparently it was the final overthrow of Jesus and His cause. His followers, now scattered everywhere, though still holding together, see no future of promise. Only one ray of light shoots across the universal desolation and gloom—and this they did not see. Jesus had said, "the Son of Man shall rise again the third day" (Matt. xvi, 21)—Jewish reckoning. This day to 6 P. M. would be one day; to-morrow to 6 P. M., two days. From that hour on, the time being the third day, we must look for the fulfillment of the prophecy—if it is to be fulfilled at all. If this third day passes by without resurrection, then the only ray of light will go out. Jesus' beauteous and beneficent life will be only as a dream, ad His gracious words only as a breath of air. His

cause will then sink into total oblivion, and His name wholly disappear from among men. Intermingled, therefore, with our musings—as we stand by His tomb—upon all that has this day occurred, and upon all the past of His life are agitations of mind, caused by that intensely interesting and profoundly important question, Will His prophecy of resurrection become a reality? Will the stupendous fact occur which is to wipe away the dishonor of the grave, vindicate His character and establish His claims, and give a glorious resurrection to His cause now dead? Time alone can give the answer. And for that answer we must patiently wait.

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